Based on National Curriculum of Pakistan 2022-23

According to the Inclusive Scheme of Studies and
New Syllabus of the Federal Board 2026

Grade
9
Composite
Curriculum

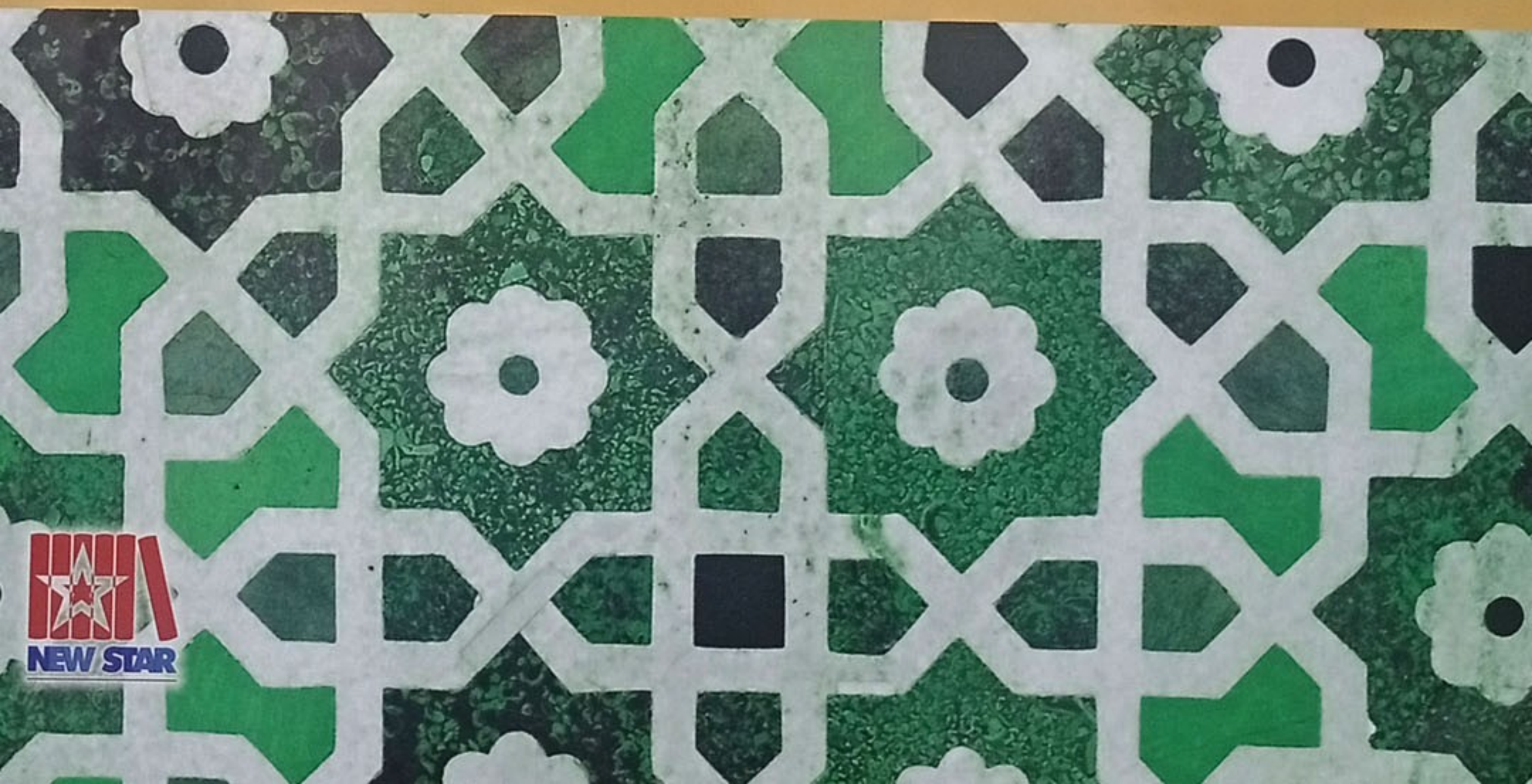
Federal Board

STAR

ISLAMIAT

(Compulsory)

NEW EDITION



NEW STAR

Federal Board

Based on National Curriculum of Pakistan 2022-23

According to the New Syllabus of Federal Board 2026

Grade 9 Composite Curriculum

STAR ISLAMIAT

(Compulsory)

NEW EDITION

NEW STAR

NEW STAR BOOK DEPOT

12-Urdu Bazar, Lahore-Pakistan.

Introduction

Star Islamiat Compulsory for class 9 has been designed for the English medium institutions strictly based on National Curriculum of Pakistan 2022-23 prescribed by the Ministry of Federal Education, Government of Pakistan, Islamabad. According to the Assessment Framework and Inclusive Scheme of Studies & New Syllabus of Federal Board 2026.

We have made our best efforts to meet the requirements of the students who are going to appear in the higher secondary examinations being held under the new syllabi. The book also aims at facilitating the teachers as well to follow the syllabus conveniently.

While planning the lessons a special care has been taken to inculcate in students a love for the Islamic values and awareness to guard the ideology of Pakistan. As for the translation of the Quranic text into English, we have tried our best to make the meaning of the Holy Quran as clear and easy as possible.

We hope that this publication will prove useful and interesting for both the students and teachers of the English medium schools/colleges.

We shall be highly grateful to the students, parents, teachers or experts, if they send us their useful suggestions for the improvement of the book.

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UNIT

A

The Holy Quran & Hadith-e-Nabawi

(خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَأَصْحَابِهٖ وَسَلَّمَ)

① Introduction to the Holy Quran

② The Preservation and Compilation of Hadith

The First Period: The Time of the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَأَصْحَابِهٖ وَسَلَّمَ)
and theCompanions (رَضِيَ اللّٰهُ تَعَالٰى عَنْهُمْ)

③ Hadith-e-Nabawi (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَأَصْحَابِهٖ وَسَلَّمَ)

LESSON 1

Introduction to the Holy Quran

Learning Outcomes

After reading this lesson, the students will be able to:

Strengthen their faith by knowing about the introduction, virtues, miraculous nature, and the process of compilation and preservation of the Holy Quran.

- Learn about protection against all kinds of distortion in the Holy Quran.
- Understand the universality of the Holy Quran.
- Learn about the stages of collection & compilation of the Holy Quran (Era of the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيّٖنَ) & Era of Companions (رَضِيَ اللهُ تَعَالٰى عَنْهُمْ)).
- Review the process of collection & compilation of the Holy Quran during the time of the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيّٖنَ).

Literal Definition

The word Quran is derived from " قَرَأَ يَقْرَأُ قِرَأَةً ", which literally means reading and also combining one thing with another. When one letter is pronounced in combination with another letter, it is called " قرأة " (reading). Qur'an is also used to mean " مَقْرُوْءٌ " (passive participle). In this case it means the scripture that is read. The word of Allah is called 'Quran' in the same sense that is, "the book that is recited".

Terminological Definition

The terminological definition of the Holy Quran is given in these words: It is the miraculous word of Allah Almighty revealed to Prophet Muhammad (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيّٖنَ) in the Arabic language, which has come down to us in written form through continuous transmission. Its recitation holds the status of worship. It begins with Surah Al-Fatihah and ends with Surah An-Nas. Allah Almighty has mentioned many names of it in the Holy Quran itself: Al-Quran (recited repeatedly), Al-Furqan (distinguishing between truth and falsehood), Al-Kitab (the eternal writing), Dhikr (the admonition), and Al-Tanzil (Revealed).

The term personal name refers to something that is permanently described as a proper noun, and an attributive name refers to something that mentions an attribute and quality of the name.

In addition to these five names, the Holy Quran also has many attributive names. Like:

1. المبارک (Blessed) (Surah Al-Anam: 92)
2. الحکیم (Wise) (Surah Ya-Sin: 2)
3. المبین (Very clear) (Surah Yusuf: 1)
4. عربیا (In Arabic Language) (Surah Yusuf: 2)
5. شفاء (The Healer) (Surah Bani Israil: 82)

The Subject of the Holy Quran

The subject of the Holy Quran is man. At the very beginning of the Holy Quran, three types of humans are described:

(a) Those who can be properly benefit from the Holy Quran.

(b) Second are those who, because of their obstinacy and stubbornness, or on the basis of their prejudice, or because of arrogance or envy, have remained steadfast in their disbelief, completely depriving themselves of the guidance of the Holy Quran.

(c) Third, those people who are called hypocrites. These are the people who outwardly profess faith but have sickness in their hearts. This disease (sickness) does not allow them to be attentive towards faith.

The Virtue and Universality of the Holy Quran

The Holy Quran is a book of great majesty. The message of the Holy Quran is for the whole humanity, it is the universal message of Allah Almighty. It has the guidance and instructions for the human race until the Day of Resurrection. In this book of wisdom, the treasures of knowledge and wisdom are hidden. The Holy Quran is healing and mercy for believers. The Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) said:

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

Translation:

"The best among you are those who learn the Quran and teach it."

(Sahih al-Bukhari: 5027)

Reciting the Holy Quran, memorizing it to preserv it in your heart is a blessing. Reading every letter of the Holy Quran is good deed. The Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) said:

اِقْرَءُوا الْقُرْآنَ فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعًا لِاَصْحَابِهِ

Translation:

"Recite the Quran, for on the Day of Resurrection it will come as an intercessor for those who recite It."

(Sahih Muslim: 804)

The Holy Quran is the most widely read book in the world and is a source of guidance for all humanity. In it, the solution to all the problems faced by man has been described in detail. The Holy Quran is the universal message of Allah Almighty which He revealed to His Prophet Muhammad (خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ) and sent the Holy Prophet (خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ) as a Prophet and Messenger for all the worlds. Allah Almighty says:

وَمَا هُوَ اِلَّا ذِكْرٌ لِّلْعٰلَمِيْنَ ﴿٥٢﴾

Translation:

"And it is nothing else but a Reminder for all the worlds."

(Surah Al-Qalam: 52)

The divine books that were revealed before the revelation of the Holy Quran were revealed for the guidance of a particular nation, region and race. Whereas the Holy Quran is a universal book which is the source of direction and guidance for not only for Muslims but for all mankind. The Holy Quran contains definitive and effective guidance on all aspects of life. Allah Almighty says:

تَبٰرَكَ الَّذِيْ نَزَّلَ الْفُرْقَانَ عَلٰى عَبْدِهٖ لِيَكُوْنَ لِلْعٰلَمِيْنَ نَذِيْرَا ﴿١﴾

Translation:

"Glorious is the One who has revealed the Criterion to His servant, so that he may be a warner to all the worlds."

(Surah Al-Furqan: 1)

The Miraculousness of the Holy Quran

The Holy Qur'an is the word of Allah, His last book and one of His miracles. It is miraculousness of the Holy Quran that all the creatures together are unable to present its example. The Holy Quran challenged that if anyone do not believe it as the word of Allah Almighty, then they should present another word like it, or at least make a Surah like it. However no one is able to respond to this challenge of the Holy Quran nor will not be able to do so the Day of Judgment. Allah Almighty says:

قُلْ لَّئِنِ اجْتَمَعَتِ الْاِنْسُ وَالْجِنُّ عَلٰٓى اَنْ يَّاْتُوْا بِمِثْلِ هٰذَا الْقُرْاٰنِ لَا يَاْتُوْنَ بِمِثْلِهٖ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيْرًا ﴿٨٨﴾

Translation:

"Say, If all the humans and jinns join together to produce anything like this Qur'an, they will not (be able to) come up with anything like it, even if they assist one another."

(Surah Bani Israil: 88)

The Holy Quran is also a miracle in terms of its language and expression, effectiveness and teachings. It affects the heart and mind of man. When a reciter recites the Holy Quran, the person listening to it, whether he understands the Holy Quran or not, cannot remain without being influenced by it.

The Holy Quran, the Safest Book, free from Distortion

Many divine books were revealed before the Holy Quran, but today they do not exist in their original form, they have been distorted. However the unique characteristic of the Holy Quran is that it is preserved in its original form from the first day to this day and by the will of Allah will remain preserved until the Day of Judgment, because Allah Almighty has taken the responsibility for its preservation. The Holy Quran has been preserved in the hearts of believers and written in the form of books for more than fourteen hundred and twenty five years, and there has been no change in it till date. Allah Almighty says:

Distortion

Distortion refers to any type of change in the text that changes the meaning & connotation.

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾

Translation:
"We, Ourselves, have sent down the Dhikr (the Qur'an), and We are there to protect it."

(Surah Al-Hijr: 9)

Collection & Compilation of the Holy Quran

The term collection of the Holy Quran has two meanings. The first meaning of the collection of the Holy Quran is to protect the Quran and to preserve it in hearts. Allah Almighty says:

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ﴿١٧﴾

Translation:
"It is surely undertaken by Us to store it (in your heart), and to let it be recited (by you after revelation is completed)."

(Surah Al-Qiyamah: 17)

Second meaning of the collection of the Holy Quran is to write the Holy Quran. There are many types of writing, such as:

(a) Writing the verses and Surahs of the Holy Quran separately.
(b) Writing the verses of a Surah respectively in a scripture .
(c) Surahs and verses of the Holy Quran are to be written in different scriptures respectively and collected in one place in book form.

First Phase: Collection & Compilation of the Holy Quran during the Era of Prophethood

1. Collection of the Holy Quran During the Prophethood by Memorization

As for the first meaning of the collection of the Quran, i.e. preserving it in the heart, this attribute was present in the Holy Prophet's (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَأَصْحَابِهٖ وَسَلَّمَ) noble personality even before any of the other Companions (رَضِيَ اللهُ تَعَالٰى عَنْهُمْ). Rather, the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَأَصْحَابِهٖ وَسَلَّمَ) himself was the foremost memorizers of the Holy Quran. It was the custom of the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَأَصْحَابِهٖ وَسَلَّمَ) that whenever a part of the Holy Quran was revealed, he (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَأَصْحَابِهٖ وَسَلَّمَ) would recite it to the

Companions (رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمْ). The Companions (رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمْ) would memorize it verbally after listening to the Holy Prophet (خَاتَمُ النَّبِیّٖنَ صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ). During the era of Prophethood, there were many Companions (رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمْ) who memorized the entire Holy Quran by heart.

It is known from the traditions that Hazrat Abu Bakr, Hazrat Usman, Hazrat Ali, Hazrat Talha, Hazrat Abdullah bin Masood, Hazrat Abu Hurairah, Hazrat Abdullah bin Umar and Hazrat Muaz bin Jabal Rizwanullah (رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمْ) were included in this group. Apart from them, there were many Companions (رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمْ) who had memorized the entire Holy Quran. Allah Almighty says:

بَلْ هُوَ اٰيٰتٌۢ بَيِّنٰتٌ فِيْ صُدُوْرِ الَّذِيْنَ اُوْتُوا الْعِلْمَ ؕ

Translation:

"But it (the Qur'an in itself) is (a package of) evident signs in the hearts of those who are given knowledge."

(Surah Al-Ankabut: 49)

2. Collection of the Holy Quran During the Prophethood in Written Form

In the Prophet's era, where one of the means of safeguarding the Holy Quran was memorizing the Holy Quran, the Holy Quran was also preserved by writing it down. The method was that whatever revelation was revealed, the Holy Prophet (خَاتَمُ النَّبِیّٖنَ صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ) would have it written down by the Companions (رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمْ).

The Holy Prophet (خَاتَمُ النَّبِیّٖنَ صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ) had appointed many Companions (رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمْ) for the writing of revelation, who performed the duties of writing the revelation as needed. The number of writers of revelation is counted up to forty.

Hazrat Usman (رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ) says that it was the practice of the Holy Prophet (خَاتَمُ النَّبِیّٖنَ صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ) that when any part of the Holy Quran was revealed, the Holy Prophet (خَاتَمُ النَّبِیّٖنَ صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ) would immediately instructed a scribe of the revelation to arrange it, that it should be written in such a place in such a Surah or after such and such verses, so it was written according to the instructions of the Holy Prophet (خَاتَمُ النَّبِیّٖنَ صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ). Since the use of paper was very rare in that era, the Holy Quran was written on wooden boards, stone slabs, leather covers, broad palm leaves, tree leaves, broad shoulder bones of camels, etc. However, sometimes pieces of paper were also used.

The Holy Prophet (خَاتَمُ النَّبِیّٖنَ صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ) used to make his Companions (رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمْ) write down the Holy Quran and make them aware of the order of the verses. (Sahih al-Bukhari: 18)

Second Phase: Collection & Compilation of the Holy Quran During the Caliphate of Hazrat Abu Bakr Siddique (رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ)

During the time of Prophet Muhammad (خَاتَمُ النَّبِیّٖنَ صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ), the Holy Quran was not compiled in one Mushaf (book form), but was written on different types of objects. It was Hazrat Abu Bakr Siddique (رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ) who compiled and preserved these parts of the Holy Quran into one collection during his Caliphate.

The Holy Quran was not revealed to the Holy Prophet (خَاتَمُ النَّبِیّٖنَ صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ) all at once, but gradually over a period of twenty-three years. The Holy Prophet (خَاتَمُ النَّبِیّٖنَ صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ) preserved it through memorization and writing. The Companions (رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمْ) also preserved it in their hearts.

During the Caliphate of Hazrat Abu Bakr Siddique (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ), battles were fought against false prophets and deniers of Zakat, in which many Huffaz (Quran memorizers) and Qurra Companions (رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمْ) were martyred. There was a fear that due to the martyrdom of a large number of Huffaz the Holy Quran could not be preserved. Thus Hazrat Abu Bakr Siddique (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ), accepting the advice of Hazrat Umar Farooq (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ), ordered Hazrat Zayd bin Thabit Ansari (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) to compile the Holy Quran in a Mushaf (book form). Hazrat Zayd bin Thabit (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) collected all the manuscripts that were in the possession of the Companions (رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمْ). He adopted four methods of compilation of the Holy Quran:

1. He verified manuscripts from his memory.
2. Committee member Hazrat Umar Farooq (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) also used to verify it from his memory.
3. A written verse was not accepted unless two reliable witnesses testified that it was written in the presence of the Holy Prophet (خَاتَمُ النَّبِیِّیْنَ صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ).
4. Hazrat Zayd bin Thabit (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) compared these written verses with the collections prepared by various Companions (رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمْ).

After hard work, Hazrat Zayd bin Thabit collected & compiled the Holy Quran in a period of one year, which was accepted by all the Companions (رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمْ) and thus the Ummah also agreed upon it. Hazrat Ali (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) says: May Allah have mercy on Abu Bakr Siddique (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) for he was the first person who compiled the Holy Quran in book form during his lifetime.

Third Phase: Collection & Compilation of the Holy Quran During the Caliphate of Hazrat Usman Ghani (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ)

During the Caliphate of Hazrat Usman Ghani (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ), Islam spread beyond Arabia to Rome, Iran and distant regions. New Muslims who did not know Arabic language learned the Holy Quran from the Muslim Mujahideen. Just as every companion had learned the Holy Quran from the Holy Prophet (خَاتَمُ النَّبِیِّیْنَ صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ), they taught the Holy Quran to their students in the same way. Thus, the difference of recitations reached distant countries. Sensing this danger, Hazrat Usman (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) consulted the Companions (رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمْ) about compiling the Holy Quran in the Arabic dialect used by Quraish tribe. The Companions strongly supported Hazrat Uthman's opinion that the Holy Quran should be written and compiled only in the dialect of the Quraish, because the Holy Quran was revealed in the Arabic language and dialect of the Quraish. Hazrat Usman (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) entrusted this important responsibility to three Quraishi Companions, Hazrat Abdullah bin Zubair (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ), Hazrat Saeed bin al-Aas (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ), Hazrat Abdur Rahman bin Harith (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) under the leadership of Hazrat Zayd bin Thabit (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ). These persons were experts in reciting the Holy Quran in correct dialect of Quraish tribe. They performed the following tasks of compiling the Holy Quran:

1. Wrote all the Surahs sequentially in one Mushaf (book form).
2. Prepared copies keeping Mushaf Umm (first standardized copy of the Holy Quran) before of them and took special care of its writing and script.

Mushaf Umm

Mushaf Umm was the first standardized copy of the Holy Quran compiled by Hazrat Zayd bin Thabit (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ).

3. In the difference of recitations, adequacy was taken only in the case, which was consistent.
4. This committee prepared more than one copy of the newly compiled Mushaf. A total of seven manuscripts were prepared and sent to Makkah, Syria, Yemen, Basra, Kufa and Madinah for preservaition.

Hazrat Usman (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) combined the efforts of collection & compilation of the Holy Quran in the era of the Holy Prophet (خَاتَمُ النَّبِیّٖنَ صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ) and the era of Hazrat Abu Bakr Siddique (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) into one, and gathered the Holy Quran in a single style and dialect. As a result differences in recitations were eliminated. That's why Hazrat Usman (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) is called "Jami Al-Quran".

The welfare and salvation of humanity lies in following the Holy Quran. The greatness of the Holy Quran can also be understood from the fact that the land on which this book was revealed has brought the people there from the dust to the height of the pleiades. It made them the greatest power in the world. The progress and decline of Muslims is also subject to following the Holy Quran. As long as the Muslims continued to live according to this book of guidance, they remained dominant and esteemed in the world and when they took the path of distance from the Holy Quran, they fell into decline.

The Holy Quran is the source of all knowledge. The life of the Holy Prophet (خَاتَمُ النَّبِیّٖنَ صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ) is the perfect example of its teachings. We should not only try to understand the meanings and concepts of the Holy Quran ourselves, but also adhere to the Uswa-e-Hasna (an excellent model of conduct) of the Holy Prophet (خَاتَمُ النَّبِیّٖنَ صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ) so that we can be successful in this world and the hereafter.

EXERCISE

A. Choose the correct answer.

1. The Holy Quran was revealed:

(a) in Arabic language
(b) in Persian language
(c) in Hebrew language
(d) In Latin language

2. The greatest miracle of the Holy Quran is that:

(a) there is no other word like it in the universe
(b) there have been many memorizers of it
(c) it contains signs for the wise
(d) it contains cures for all diseases

3. The main theme of the Holy Quran is:

(a) humans (b) jinns (c) animals (d) angels

4. According to the verse of the Holy Quran, the Holy Quran is a reminder:

(a) for all Muslims
(b) for all the worlds
(c) for all mankind
(d) for all readers

5. **To which Companion did Hazrat Abu Bakr Siddique (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) entrust the responsibility of collection & compilation of the Holy Quran?**
   (a) Hazrat Anas (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ)
   (b) Hazrat Abdullah bin Umar (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ)
   (c) Hazrat Zayd bin Thabit (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ)
   (d) Hazrat Abdullah bin Abbas (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ)

6. ***Jami Al-Quran* is the title of which Companion (رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمْ)?**
   (a) Hazrat Saad bin Abi Waqas (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ)
   (b) Hazrat Abdur Rahman bin Auf (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ)
   (c) Hazrat Usman bin Affan (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ)
   (d) Hazrat Abu Hurairah (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ)

B. Give short answers.

(i) Explain the literal and terminological meaning of the Holy Quran?
(ii) How is the Holy Quran free from all kinds of distortions?
(iii) Write a translation of any blessed Hadith about the greatness of the Holy Quran.
(iv) What were the things used to write down the Holy Quran during the Holy Prophet's (خَاتَمُ النَّبِیّٖنَ صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ) era?
(v) What is meant by universality of the Holy Quran?
(vi) Give an introduction about the Holy Quran.

C. Answer in detail.

(i) Describe the greatness and excellence of the Holy Quran.
(ii) Write in detail what steps were taken for the collection & compilation of the Holy Quran during the time of the Holy Prophet (خَاتَمُ النَّبِیّٖنَ صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ).
(iii) Explain the procedure adopted for compilation the Holy Quran during the Caliphate of Hazrat Abu Bakr Siddique (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ).
(iv) Examine the steps taken for the collection & compilation of the Holy Quran during the Caliphate of Hazrat Usman Ghani (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ).

Activities for Students

- The students should discuss the greatness and excellence of the Holy Quran.
- Prepare a list of the attributive names of the Holy Quran.

Activities for Teachers

- Educate the students in detail about the collection & compilation and preservation of the Holy Quran.
- Educate the students in the form of a groups about the different stages of collection & compilation of the Holy Quran.

LESSON

2

The Preservation and Compilation of Hadith

The First Period: The Time of the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) and the Companions (رَضِيَ اللّٰهُ تَعَالٰى عَنْهُمْ)

Learning Outcomes

After studying this lesson, students will be able to:

- Understand the importance of the compilation of the Hadith.
- Gain awareness about compilation of Hadith in Prophethood.
- Know the importance of the services of the Companions (رَضِيَ اللّٰهُ تَعَالٰى عَنْهُمْ) and the Tabiun for the collection and compilation of Hadith in the early period of Islam.
- Review the process of collection & compilation of Hadith during the time of the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ).

Meaning and Connotation of Hadith and Sunnah

The literal meaning of Hadith is to say something new, some news or some statement etc. and in the Shariah term, the sayings, actions and statements of the Hazrat Muhammad (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) are called Hadith. Hadith is applied to both saying and action including Sunnah. Whereas Sunnah is special and it refers to the way of life of the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ). There are three types of Hadith. (1) Hadees Qauli (2) Hadith-e-Faili (3) Hadees Taqreeri.

Importance of Hadith and its Religious Status

Just as the Holy Quran is an authority for us, so is Hadith. Allah Almighty, while addressing the believers, has made it obligatory to obey Him and to obey His beloved Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ). Allah Almighty says:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَطِيْعُوا اللّٰهَ وَاَطِيْعُوا الرَّسُوْلَ ﴿٥٩﴾

Translation:

"O you who believe, obey Allah and obey the Messenger."

(Surah An-Nisa: 59)

The life of the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) is the best guidance for the Ummah. Allah Almighty says:

لَقَدْ كَانَ لَكُمْ فِيْ رَسُوْلِ اللّٰهِ اُسْوَةٌ حَسَنَةٌ ﴿٢١﴾

Translation:
"There is indeed a good model for you in the Messenger of Allah."

(Surah Al-Ahzab: 21)

The life of the Holy Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيِّيْنَ) is the practical interpretation of the Holy Quran. The Ummah has preserved this valuable treasure of Seerah, Sunnah and Hadith, which will continue to provide instruction and guidance in every era and every age.

Methods of Preservation and Compilation of Hadith During the Time of the Holy Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيِّيْنَ) and the Companions (رَضِيَ اللّٰهُ تَعَالٰى عَنْهُمْ)

Just as the Holy Quran has been preserved, so too has the Hadith-e-Nabawi. The Companions (رَضِيَ اللّٰهُ تَعَالٰى عَنْهُمْ) memorized the Hadith-e-Nabawi, wrote it down, and most importantly, followed the Holy Prophet's teachings, his way of life (Sunnah), and his practices, thereby guiding all of humanity. The Companions (رَضِيَ اللّٰهُ تَعَالٰى عَنْهُمْ) adopted three methods for the preservation of Hadith-e-Nabawi: memorization, scribing, and following the sayings and practices of the Holy Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيِّيْنَ).

1. Memorization of Hadith

Allah Almighty has bestowed upon humans the special gift of memory, enabling them to retain their observations, experiences, and events in their minds. The Arabs were known for their exceptional memory. They remembered thousands of verses, proverbs, and historical events. It was their custom to preserve lineages. Just as they memorized the Holy Quran, they also memorized the Hadith-e-Nabawi and the Sunnah. The Holy Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيِّيْنَ) encouraged the memorization of Hadith. The Holy Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيِّيْنَ) said:

Translation:
"May Allah gladden a man who hears something from us, so he conveys it as he heard it."

(Jami at-Tirmidhi: 2657)

Hazrat Anas (رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ) narrates:

Translation:
"We used to listen to Hadiths from the Messenger of Allah (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيِّيْنَ), and when he (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيِّيْنَ) would leave the assembly, we would share Hadiths with each other. One by one, each one of us would narrate all the Hadiths, often the number of people sitting in the gathering of the Messenger of Allah (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيِّيْنَ) would be up to sixty and they would all narrate in turn. Then when we would get up, we would remember the Hadiths as if they had been imprinted on our hearts."

(Musnad Abi Yala: 3981)

2. Scribing of Hadith

After memorization of Hadith, the second method for the preservation of the Hadiths was scribing. During the time of the Prophet Muhammad (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ), the method of scribing Hadith was that when he (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) was present in a gathering, the Companions (رَضِيَ اللهُ تَعَالٰى عَنْهُمْ) would write down whatever he (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) said. He (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) would repeat statements two or three times to make it easier for people to understand. Hazrat Rafay bin Khadij (رَضِيَ اللهُ تَعَالٰى عَنْه) narrates that we said to the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ): We forget many of your statements, so allow us to scribe them down. He (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) replied: "Scribe, there is no harm in it." (Kanz al-Ummal: 223/5)

The freed slave and servant of the Holy Prophet's (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) Abu Rafay (رَضِيَ اللهُ تَعَالٰى عَنْه) also sought permission from him (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) to scribe Hadith, and he (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) granted him permission. (Tabaqat Ibn Sad: Volume 4, Page 11)

On the occasion of the conquest of Makkah, the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) delivered a sermon, and a Yemeni Companion, Abu Shah (رَضِيَ اللهُ تَعَالٰى عَنْه), stood up and said: "O Allah's Messenger (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ)! Get that written for me." The Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) ordered his companions to write that for him. (Sahih al-Bukhari: 112)

Hazrat Abdullah bin Amr bin Al-As (رَضِيَ اللهُ تَعَالٰى عَنْه) had a great passion for collecting the sayings of Allah's Messenger (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) and was always trying to record them whenever they came out of his blessed tongue. People started to object to him , saying, Allah's Messenger (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) is sometimes in a state of anger and sometimes in a state of happiness, and you scribe down every word of Allah's Messenger (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ)? Hazrat Abdullah bin Amr bin al-Aas (رَضِيَ اللهُ تَعَالٰى عَنْه) said, "Then I stopped scribing Hadiths, and I mentioned it to the Messenger of Allah (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ), and he (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) said:

Translation:

"Write, by Him in Whose hand my soul lies, only right comes out from it."

(Sunan Abi Dawud: 3646)

The Hadiths written by Hazrat Abdullah bin Amr bin al-Aas (رَضِيَ اللهُ تَعَالٰى عَنْه) were preserved and passed down from generation to generation. The most prominent among them were the Hadiths related to Zakat and other matters. In the beginning, the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) forbade scribing anything other than the Holy Quran so that the Holy Quran could be preserved. A distinction can be made between the texts of the Holy Quran and the Hadiths. When the Companions (رَضِيَ اللهُ تَعَالٰى عَنْهُمْ) were fully aware of this, he (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) then allowed the scribing of Hadiths.

3. Preservation of Hadith through Practical Following

The third method of preserving the Hadith is the practical following by Ummah, that is, the Muslim Ummah's practical following to the sayings and actions of the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ). This practice has continued to this day, for example, we perform prayers today in the same way that the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) performed them.

When the actions and deeds of the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) during his lifetime were transferred to the lives of the Companions (رَضِيَ اللهُ تَعَالٰى عَنْهُمْ), it was as if the life of the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) itself was practically preserved, and this is called the interplay or influence. This influence continued to pass down the life of the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) from generation to

generation. This chain of influence is considered authentic and reliable up to the Companions (رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمْ), the Tabiun and the Tabi al-Tabiin. Today, the Hadiths are available in book form to guide people.

Collection and Compilation of Hadiths in the Early Period of Islam

1. Books and Sahifahs

The Holy Prophet (صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَأَصْحَابِہٖ وَسَلَّمَ خَاتَمُ النَّبِیِّیْنَ) appointed his Companion Hazrat Amr bin Hazm (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) as the governor of Yemen. On this occasion, the Holy Prophet (صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَأَصْحَابِہٖ وَسَلَّمَ خَاتَمُ النَّبِیِّیْنَ) had a detailed book written and entrusted it to Hazrat Amr bin Hazm (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ). In addition to some general advices, this book had mentioned the commandments of Sharia law on topics such as Purity, Prayer, Zakat, Ushr, Hajj, Umrah, Jihad, Inheritance, Booty, Blood Money, Administrative and Educational matters, etc. When Hazrat Umar bin Abdul Aziz (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) sent a messenger to Madinah during his caliphate to find the commandments of the Holy Prophet (صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَأَصْحَابِہٖ وَسَلَّمَ خَاتَمُ النَّبِیِّیْنَ) regarding Alms, the collection of commandments of Amr bin Hazm (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) was found from his children. When Hazrat Abdullah bin Wail (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) came to Madinah and became a Muslim, he stayed in the service of the Holy Prophet (صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَأَصْحَابِہٖ وَسَلَّمَ خَاتَمُ النَّبِیِّیْنَ) for a few days. When he was about to return to his homeland, the Holy Prophet (صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَأَصْحَابِہٖ وَسَلَّمَ خَاتَمُ النَّبِیِّیْنَ) had a Sahifah written for him containing the commandments of prayer, fasting, wine, and usury, etc. (Tabarani Saghir: 241-242)

Hazrat Abdullah bin Amr bin al-Aas (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) narrates that the Messenger of Allah (صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَأَصْحَابِہٖ وَسَلَّمَ خَاتَمُ النَّبِیِّیْنَ) wrote the Book of Sadqah in the last years of his life to be sent to his governors. Among them is the Sahifah al-Sadiqah of Hazrat Abdullah bin Amr bin al-Aas (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ), which contains a thousand Hadiths and is fully present in Musnad Ahmad.

Sahifah Ali: This Sahifah was written by Hazrat Ali (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) during the blessed life of the Prophet Muhammad (صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَأَصْحَابِہٖ وَسَلَّمَ خَاتَمُ النَّبِیِّیْنَ). It contained Zakat, charity, compensation for killing or murder, retaliation in kind, the sanctity of Madinah, the sermon of Hajj-ul-Wida and the points of Islamic law. This Sahifah was with Hazrat Ali's son Muhammad bin Hanafiyya, then it came to Hazrat Imam Jafar (رَحْمَۃُ اللّٰہِ عَلَیْہِ) and he wrote it to Harith.

Sahifah Hammam ibn Munabbih: It is a Hadith collection compiled by the Yemeni Islamic scholar Hammam ibn Munabbih, a student of Hazrat Abu Hurairah (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ). He wrote this Sahifah, which contains 138 Hadiths, and presented it to his teacher Hazrat Abu Hurairah (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) for correction. This Sahifah was brought into writing before 58 AH.

2. Letters and Documents

Besides these written treasures of Hadith, there are hundreds of letters and documents that the Prophet Muhammad (صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَأَصْحَابِہٖ وَسَلَّمَ خَاتَمُ النَّبِیِّیْنَ) wrote in different times to kings, tribes, chiefs and other people and stamped himself on them. Renowned scholar Dr. Muhammad Hamidullah (deceased) has compiled these letters and documents of the period of Prophethood and the Rashidun Caliphate in a book.

3. Written Instructions to Governors and Various Delegations

When the Holy Prophet (صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَأَصْحَابِہٖ وَسَلَّمَ خَاتَمُ النَّبِیِّیْنَ) would nominate different people from among his

companions as governors of the provinces, he used to write documents for them so that they could fulfill their responsibilities and duties as rulers or judges according to his instructions. When the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) appointed Hazrat Abu Hurairah (رَضِيَ اللهُ تَعَالٰى عَنْه) and Hazrat Alaa bin Al-Hadrami (رَضِيَ اللهُ تَعَالٰى عَنْه) as his ambassadors and sent them to the Zoroastrian people of Hijar, he (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) wrote instructions to them in which he (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) explained various commandments of Sharia regarding Zakat and Ushr. Similarly, when the Holy Prophet Hazrat Muhammad (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) sent Hazrat Muadh bin Jabal and Malik bin Mararah (رَضِيَ اللهُ تَعَالٰى عَنْهُمْ) to Yemen, he (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) gave them a document in which he (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) wrote down the commandments of Sharia.

When various Arab tribes living in distant areas from Madinah accepted Islam, they came to the service of the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) in the form of delegations. These delegations used to stay in Madinah for a period and during this time they used to learn the teachings of Islam, read the Holy Quran and listened to the teachings of Islam from the Holy Prophet Hazrat Muhammad (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ). On their return to their homeland, many of them requested the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) to write some instructions for them and their tribes. The Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) used to accept their request and write down instructions containing the commandments of Sharia regarding such matters which were more necessary for them.

The Companions (رَضِيَ اللهُ تَعَالٰى عَنْهُمْ) benefited from the company of the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ), memorized his (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) Hadiths, wrote and preserved his (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) teachings. After the Companions (رَضِيَ اللهُ تَعَالٰى عَنْهُمْ) came the Tabiun. The Tabiun heard the Hadiths of the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) from the Companions (رَضِيَ اللهُ تَعَالٰى عَنْهُمْ), learned religion from them, and passed it on to the later generations. For the first time, Hazrat Umar bin Abdul Aziz (رَحْمَةُ اللهِ عَلَيْه), 101 AH, gave the order to compile the Hadiths and collect it in book form on behalf of the government. In the blessed era of Hazrat Umar bin Abdul Aziz (رَحْمَةُ اللهِ عَلَيْه), the Hadiths was compiled systematically. In this way, this important work of Hadith compilation began, as a result of which many books of Hadith came into existence by the end of the first century.

The preservation and scribing of Hadith began from the time of Prophethood itself, and memorization of Hadith, method of interaction and scribing were used for the preservation of Hadith, and the Hadiths were completely compiled by the third century AH.

EXERCISE

A. Choose the correct answer.

1. Who first memorized the Hadiths of the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ)?

(a) Angels (b) Companions (رَضِيَ اللهُ تَعَالٰى عَنْهُمْ)

(c) Tabiun (d) Tabiu al-Tabiin

2. **According to the Holy Prophet's (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) saying, Allah Almighty will bless the one who hears the Hadith, remembers it, and:**

(a) Acts upon it
(b) Passes it on
(c) Scribes it
(d) Reads it

3. **The Hadiths recorded in the Sahifah of Imam Hammam bin Munabbah (رَحْمَةُ اللّٰهِ عَلَيْهِ) are:**

(a) 128
(b) 138
(c) 148
(d) 158

4. **The third stage in the preservation of the Hadiths of the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) was:**

(a) Acting upon the Hadith
(b) Scribing the Hadith
(c) Memorizing the Hadith
(d) Narrating the Hadith

5. **After the demise of Hazrat Ali (رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ), Sahifah Ali was in the possession of:**

(a) Hazrat Hussain (رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ)
(b) Hazrat Hassan (رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ)
(c) Hazrat Muhammad bin Hanafiyah (رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ)
(d) Hazrat Abbas (رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ)

B. Write short answers to the following questions.

(i) Explain the meaning of Hadith and Sunnah.
(ii) Explain the importance of Hadith.
(iii) What measures were taken to preserve the Hadiths of the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ)?

C. Write detailed answers to the following questions.

(i) What means were adopted for the preservation of Hadith during the time of the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ)?
(ii) Which books containing the Hadiths of the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) were scribed during the time of the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) and his Companions (رَضِيَ اللّٰهُ تَعَالٰى عَنْهُمْ)?

LESSON

3

Hadith-e-Nabawi (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَأَصْحَابِهٖ وَسَلَّمَ)

Learning Outcomes

After reading this lesson, the students will be able to:

Understand the definition, importance and virtue of Hadith, and be able to understand ten authentic blessed Hadiths according to the annex with translation and their meanings, and apply them in practical life.

- Know the definition and importance of the Hadith-e-Nabawi (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَأَصْحَابِهٖ وَسَلَّمَ).
- Understand the virtues of the Hadith-e-Nabawi (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَأَصْحَابِهٖ وَسَلَّمَ).
- Understand the translation and meanings of the Hadiths included in the syllabus.
- Understand the teachings described in the Hadith-e-Nabawi (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَأَصْحَابِهٖ وَسَلَّمَ).

Introduction to Hadith, its Importance and Excellence

Literal Meaning: The literal meaning of Hadith is to say something new, a news or a statement, etc.

Terminological Meaning: The sayings and actions of the Messenger of Allah (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَأَصْحَابِهٖ وَسَلَّمَ) are called Hadith.

Types of Hadith: There are three types of Hadith. (1) Hadith-e-Qauli (2) Hadith-e-Faili (3) Hadith-e-Taqreeri.

Difference between Hadith and Sunnah

Hadith contains the sayings of the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَأَصْحَابِهٖ وَسَلَّمَ). General Hadith means Hadith is applied to words and deeds including the Sunnah, while the Sunnah is special and refers to the way of life of the Messenger of Allah (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَأَصْحَابِهٖ وَسَلَّمَ).

Hadith-e-Qauli

All those traditions in which the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَأَصْحَابِهٖ وَسَلَّمَ) has ordered something to be done are called Hadith-e-Qauli.

Hadith-e-Faili

All those traditions in which the actions of the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَأَصْحَابِهٖ وَسَلَّمَ) are mentioned are called Hadith-e-Faili.

Hadith-e-Taqreeri

Such Hadiths in which the actions of the Companions (رَضِيَ اللّٰهُ تَعَالٰى عَنْهُمْ) of the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَأَصْحَابِهٖ وَسَلَّمَ) are recorded which were done in his (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَأَصْحَابِهٖ وَسَلَّمَ) presence and he (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَأَصْحَابِهٖ وَسَلَّمَ) did not disapprove of them, are called Hadith-e-Taqreeri.

Importance of Hadith and its Religious Status

Just as the Holy Quran is a guideline for us, the Hadith is also a guideline. According to the Holy Quran, obedience to the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيّٖنَ) is obligatory. The Holy Quran is a book of principles. Its task is to explain principles and guidelines, while we get its details from the Hadiths of the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيّٖنَ), which Hazrat Aisha (رَضِيَ اللهُ تَعَالٰى عَنْهَا) has described as the embodiment of the Quran. We can see it as the Holy Quran (اَقِيْمُوا الصَّلٰوة) orders the establishment of Salat (prayer) but it is through the Hadith we learn the details of the specific times of the five daily prayers, the number of rak'ahs, recitations, supplications through the Hadith and other matters from the Holy Prophet's (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيّٖنَ) Hadith. It says (اٰتُوا الزَّكٰوةَ) in relation to Zakat. Making Hajj obligatory, it calls only "لِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ" The Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيّٖنَ) has told us how to perform all these duties and rites.

(1) Obedience to the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيّٖنَ) is Obligatory

While Allah Almighty addressed the people of faith and made obedience to Him obligatory, He also made obedience to His Prophet Muhammad (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيّٖنَ) obligatory. Therefore, if someone believes in the Holy Quran but refutes the Hadith, then this is disobedience to the divine order. Allah Almighty says:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَطِيْعُوا اللّٰهَ وَاَطِيْعُوا الرَّسُوْلَ

Translation:
"O you who believe, obey Allah and obey the Messenger."

(Surah An-Nisa: 59)

(2) Uswa-e-Rasool (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيّٖنَ) is a Source of Guidance for the Ummah

Allah Almighty says:

لَقَدْ كَانَ لَكُمْ فِيْ رَسُوْلِ اللّٰهِ اُسْوَةٌ حَسَنَةٌ

Translation:
"There is indeed a good model for you in the Messenger of Allah."

(Surah Al-Ahzab: 21)

The practical interpretation of the Holy Quran found is in the life of the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيّٖنَ), the Muslims receives guidance in every matter from the Uswa-e-Rasool (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيّٖنَ).

(3) Following the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيّٖنَ) is a sign of Faith

Allah Almighty has commanded those who believe in Him and the Holy Quran to follow the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيّٖنَ). That is, faith is completed by following the Sunnah of the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيّٖنَ).

فَاٰمِنُوْا بِاللّٰهِ وَرَسُوْلِهِ النَّبِيِّ الْاُمِّيِّ الَّذِيْ يُؤْمِنُ بِاللّٰهِ وَكَلِمٰتِهٖ وَاتَّبِعُوْهُ لَعَلَّكُمْ تَهْتَدُوْنَ

Translation:
"So, believe in Allah and His Messenger, the *Ummiyy* (unlettered) prophet, who believes in Allah and in His words, and follow him, so that you may find the right path."

(Surah Al-Araf: 158)

(4) Disobedience of the Messenger of Allah (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) violates the command of Allah

If a person does not follow the commands of the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ), then he is guilty of disobeying the Holy Quran and the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ), as well as actually disobeying Allah Almighty. In the Holy Quran, Allah Almighty says:

وَمَآ اٰتٰىكُمُ الرَّسُوْلُ فَخُذُوْهُ ۗ وَمَا نَهٰىكُمْ عَنْهُ فَانْتَهُوْا ۚ

Translation:
"And whatever the Messenger gives you, take it, and whatever he forbids you from, abstain (from it). And fear Allah."

(Surah Al-Hashr: 7)

In order to apply the principle stated in this blessed verse in today's times, it is necessary to ensure adherence to the Sunnah of the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) along with the Holy Quran.

Twenty Hadiths with Translation and Explanation

Hadith No. 1

اَكْمَلُ الْمُؤْمِنِيْنَ اِيْمَانًا اَحْسَنُهُمْ خُلُقًا، وَخِيَارُهُمْ خِيَارُهُمْ لِنِسَائِهِمْ

Translation:
"Among the believers, the most perfect in faith are those who have good morals, and the best among them are those who are kind to their wives."

(Musnad Ahmad: 9153)

Connotation

Akhlaq (Morals) is the plural of *Khalq* (Moral) which means habits, manners and ways of living. The true identity of a person is reflected in his character, how he behaves with people. In this blessed Hadith, the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) has described the best deeds and morals as perfect faith. The best treatment of women has been specifically addressed in this blessed Hadith.

1. Good Morals

Complete obedience and submission to Allah Almighty is the requirement of faith and the sign of faith is good habits and manners. Good Morals includes all the good habits and virtues that

make a person's personality very beautiful and enrich his personality. Among these good morals are truthfulness, trustworthiness, and honesty, patience and firmness, selflessness and sacrifice, pardon and forgiveness, love and mercy, ablution and purity, chastity and modesty, kindness, respect for elders, compassion for children, kindness to parents and relatives, as well as kindness with Allah's creation etc. are included. These are values that, by following, a Muslim creates the best construct and formation of his personality.

In Islam, adopting good manners has been emphasized a lot and it has been declared as a sign of complete faith. The Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) is the supreme example of great morals. Allah Almighty says:

وَاِنَّكَ لَعَلٰى خُلُقٍ عَظِيْمٍ ۝٤

Translation:

"And you are surely on an excellent standard of character."

(Surah Al-Qalam: 4)

The Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) has also declared the purpose of his mission and arrival to be the fulfillment of good morals. The Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) said:

إِنَّمَا بُعِثْتُ لِأُتَمِّمَ مَكَارِمَ الْأَخْلَاقِ

Translation:

"Verily, I have been sent to fulfill good morals."

(Bayhaqi: 2057)

Believers can be perfect in their faith only when they are equipped with good morals.

2. Fair Treatment Towards Women is the Best Deed

Human society is formed by the existence of both men and women and the basic unit of society is the family. The most respected relationships in the family are parents, brothers, sisters and other close relatives. It is the best moral to be kind to all of them. Among these relatives are the women of the household and family. A man's relationship with a woman includes that of a mother, sister, daughter and wife. It is best the deed to treat them all with kindness, and to have special love and compassion, and benevolence with them. Allah Almighty has commanded fair treatment behavior towards parents and advised good conduct with family members. Allah Almighty says:

وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ

Translation:

"Live with them in the recognized manner."

(Surah An-Nisa: 19)

Goodness towards women is to respect them, to treat them well, to fulfill their rights. They should not be despised, they should be treated with compassion, love, benevolence and tenderness. The Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) advised this:

وَاسْتَوْصُوا بِالنِّسَاءِ خَيْرًا

Translation:
"And I advise you to take care of the women"

(Sahih al-Bukhari: 5185)

Summary of the Hadith

We should adopt good manners and treat women with kindness and benevolence. Fair treatment and gentleness towards women are the best morals, and the one with the best morals has complete faith.

Hadith No. 2

مَنْ لَمْ يَرْحَمْ صَغِيرَنَا، وَيَعْرِفْ حَقَّ كَبِيرِنَا، فَلَيْسَ مِنَّا

Translation:
"Those who do not show mercy to our young ones and do not realise the right of our elders are not from us."

(Sunan Abi Dawud: 4943)

Connotation

Islam teaches fair treatment towards human beings. In human society, we are taught to behave ethically with people regardless of their social status. In this blessed Hadith, the Holy Prophet (خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ) has warned those people who do not treat children with kindness and respect to elders. Every member of the Muslim Ummah is adorned with the morality of being compassionate, loving, gentle, and kindness towards children younger than him, while understanding the rights of his elders, and respecting them.

1. Mercy on Children

Mercy is an attribute of Allah Almighty. The Holy Prophet (خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ) is also the mercy for all the worlds. Believers have also been commanded to adopt this attribute. Dealing with children with mercy means to treat them with kindness. If they commit any mistake or error they should forgiven with tolerance and pardon.

2. Respect for Elders

In human society, some people are considered elders based on thier age, position and knowledge. All three levels have been respected and urged to pay the right and understand it. Elders include parents, older siblings, close relatives, teachers, and others, all of whom deserve reverence, respect, and dignity. Respect for elders includes listening to their advice and serving them.

Summary of the Hadith

In this Hadith, it is taught that the virtue of believers is that they treat their little ones, i.e. children, with mercy and compassion. They treat them with kindness and love. And in the same way, it is important to teach children this etiquette that, to recognize the value of those who are older in age, knowledge, and position, and to respect them. A society that treats its children with kindness, love, mercy and generosity, the children of this society respect their elders and these values are the foundations of a welfare society.

Hadith No. 3

أَيُّهَا النَّاسُ؛ اتَّقُوا اللّٰهَ وَأَجْمِلُوا فِي الطَّلَبِ، فَإِنَّ نَفْسًا لَنْ تَمُوتَ حَتَّى تَسْتَوْفِيَ رِزْقَهَا، وَإِنْ أَبْطَأَ عَنْهَا، فَاتَّقُوا اللّٰهَ وَأَجْمِلُوا فِي الطَّلَبِ، خُذُوا مَا حَلَّ، وَدَعُوا مَا حَرُمَ

Translation:

"O people, fear Allah and be moderate in seeking a living, for no soul will die until it has received all its provision, even if it is slow in coming. So fear Allah and be moderate in seeking provision; take that which is permissible and leave that which is forbidden."

(Sunan Ibn Majah: 2144)

Connotation

In this blessed Hadith, the following matters have been taught:

1. Piety
2. Moderation in seeking sustenance
3. Sustainer is the Allah Almighty
4. Taking the Halal and leaving the Haram

Taqwa means piety and fear of Allah, that is, doing the things that Allah Almighty has permitted and refraining from the things that He has forbidden.

Allah Almighty has created this universe. He gives sustenance to all his creations in this universe. It is Allah who has determined the sustenance for human beings. He alone is the provider. Allah Almighty says:

قُلْ اِنَّ رَبِّيْ يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَآءُ مِنْ عِبَادِهٖ وَيَقْدِرُ لَهٗ ؕ وَمَآ اَنْفَقْتُمْ مِّنْ شَيْءٍ فَهُوَ يُخْلِفُهٗ ۚ وَهُوَ خَيْرُ الرّٰزِقِيْنَ ﴿۳۹﴾

Translation:

"Say, Surely, my Lord extends provision for whomsoever He wills, and straitens (it) for him. And whatever thing you spend, He replaces it, and He is the best of the sustainers."

(Surah Saba: 39)

Sustenance is such a blessing whose distribution and responsibility that Allah Almighty has kept with Himself. Some people due to lack of trust and faith and make their Halal sustenance Haram by using illegitimate and Haram means by asking for more than they need ahead of time or being greedy. That is why the Holy Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيِّيْنَ) said that one should be moderate in asking for sustenance, work hard to obtain Halal sustenance, and protect oneself from what is forbidden.

Islam has made the Halal and Haram very clear. Believers are commanded to obtain lawful and pure sustenance, and to avoid forbidden and impure things. Allah Almighty says:

يٰٓاَيُّهَا النَّاسُ كُلُوْا مِمَّا فِي الْاَرْضِ حَلٰلًا طَيِّبًا ۖ وَّلَا تَتَّبِعُوْا خُطُوٰتِ الشَّيْطٰنِ ۭ
اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِيْنٌ ﴿١٦٨﴾

Translation:
"O people, eat permissible good things out of what lies in the earth, and do not follow the footsteps of *Shaitan* (Satan); indeed, he is an open enemy for you."
(Surah Al-Baqarah: 168)

Summary of the Hadith

This blessed hadith teaches us that piety is the basis of all good deeds. Allah Almighty is the provider of sustenance, in whose destiny as much provision has been written, it will surely be given to him. Moderation should be adopted in the demand for sustenance. Only Halal and pure should be obtained in sustenance, and refrain from Haram. Following the teachings of Allah Almighty and His Messenger (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) brings success in this world and the hereafter.

Hadith No. 4

مَنْ أَحَبَّ أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ وَيُنْسَأَ لَهُ فِي أَثَرِهِ فَلْيَصِلْ رَحِمَهُ

Translation:
"He who likes that his sustenance should be expanded and his age may be lengthened should join the tie of kinship."
(Sahih Muslim: 2557)

Connotation

In this blessed Hadith, the Holy Prophet has ordered *Silah-e-Rehmi* (kindness towards relatives), and whoever does *Silah-e-Rehmi*, Allah Alimighty will create openness and generosity in his sustenance and prolong his life.

Silah-e-Rehmi (Kindness Towards Relatives)

Silah-e-Rehmi is the name of establishing good and better relations with one's relatives, living in harmony with each other, walking side by side in sorrow, pain, joy, and *Qat-e-Rehmi* is that neglecting one's relatives, not fulfilling their rights, and not helping them, severing all connections with them. The Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) forbade severing ties.

A person asked the Messenger of Allah (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ): O Messenger of Allah (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ), tell me a deed by which I will enter Paradise. The Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) said:

تَعْبُدُ اللّٰهَ لَا تُشْرِكُ بِهٖ شَيْئًا وَتُقِيمَ الصَّلَاةَ وَتُؤْتِي الزَّكَاةَ وَتَصِلُ الرَّحِمَ

Translation:
"You should worship Allah and join none in worship with Him: You should offer prayers perfectly, give obligatory charity (Zakat), and keep good relations with your Kith and kin."
(Sahih al-Bukhari: 5983)

Silah-e-Rehmi is also counted among the deeds that make a person worthy of Paradise. One who *Qat-e-Rehmi* will be deprived of Paradise.

Summary of the Hadith

Silah-e-Rehmi means that by fulfilling the rights of relatives, Allah Almighty blesses a person's life and sustenance. Relatives also feel good for him because of his good behavior and pray for him. By which Allah Almighty increases his sustenance. He gives him the blessings of health and well-being.

Hadith No. 5

عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي الْكَبَائِرِ، قَالَ : الشِّرْكُ بِاللّٰهِ، وَعُقُوقُ الْوَالِدَيْنِ، وَقَتْلُ النَّفْسِ، وَقَوْلُ الزُّورِ

Translation:
When the Holy Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) was asked about major sins, he (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) said: "Associating anyone with Allah, disobedience to parents, killing a person and false utterance."

(Sahih Muslim: 88)

Connotation

"کبائر" means big. In the blessed Hadith, it refers to major and great sins, four of which are mentioned in this blessed Hadith. These major sins are against the fundamental teachings of Islam. Allah Almighty says:

اِنْ تَجْتَنِبُوْا كَبَآىِٕرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّاٰتِكُمْ وَنُدْخِلْكُمْ مُّدْخَلًا كَرِيْمًا ﴿۳۱﴾

Translation:
"If you abstain from the major (sins) out of what you have been forbidden from, We shall write off your minor sins, and shall admit you to a noble entrance."

(Surah An-Nisa: 31)

1. Associating Partners with Allah Almighty

Shirk (polytheism) is associating someone else with the essence, attributes, and actions of Allah Almighty. Associating partners with Allah Almighty is the greatest sin. There is no forgiveness of polytheist without repentance. If he dies without repentance, he will remain in hell forever. Allah Almighty says:

اِنَّ اللّٰهَ لَا يَغْفِرُ اَنْ يُّشْرَكَ بِهٖ وَيَغْفِرُ مَا دُوْنَ ذٰلِكَ لِمَنْ يَّشَآءُ ۚ

Translation:
"Surely, Allah does not forgive that a partner is ascribed to Him, and He forgives anything short of that for whomsoever He wills."

(Surah An-Nisa: 48)

2. Disobeying Parents

Parents are the greatest blessing. In the honor and respect of the parents, there is the blissfulness of the children. Fair treatment towards parents has been commanded in Islam.

وَقَضٰى رَبُّكَ اَلَّا تَعْبُدُوْٓا اِلَّآ اِيَّاهُ وَبِالْوَالِدَيْنِ اِحْسَانًا ؕ اِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ اَحَدُهُمَآ اَوْ كِلٰهُمَا فَلَا تَقُلْ لَّهُمَآ اُفٍّ وَّلَا تَنْهَرْهُمَا وَقُلْ لَّهُمَا قَوْلًا كَرِيْمًا ﴿٢٣﴾

Translation:

"Your Lord has decreed that you worship none but Him, and do good to parents. If any one of them or both of them reach old age, do not say to them: *uff* (a word or expression of anger or contempt) and do not scold them, and address them with respectful words."

(Surah Bani Israil: 23)

Parents are deserving of respect. Therefore disobedience to parents is a grave sin. He is very unfortunate who earns the curse of his father.

3. Taking Someone's Life

Protection of life and property is one of the fundamental teachings of Islam. Human life is very precious. The wrongful killing of any human being is a grave sin. Allah Almighty says:

وَلَا تَقْتُلُوا النَّفْسَ الَّتِيْ حَرَّمَ اللّٰهُ اِلَّا بِالْحَقِّ ؕ

Translation:

"And do not kill a person whom Allah has given sanctity, except rightfully."

(Surah Al-Anam: 151)

4. False Testimony

Lying is a great evil. Allah Almighty has cursed the liar. Giving false testimony and using it to harm the property, honor or life of a Muslim is a grave sin. Many people lose their rights because of false testimony. Many innocent guiltless people are persecuted. Many people get what they don't deserve. False testimony also includes recommending someone who is incompetent, and giving false testimony to gain him financial benefit, and he thinks that he is doing good, even though he is committing a major sin by giving false testimony.

While describing the attributes of the true servants of the Most Merciful, Allah Almighty says:

وَالَّذِيْنَ لَا يَشْهَدُوْنَ الزُّوْرَ ۙ

Translation:

"And those who do not witness falsehood,"

(Surah Al-Furqan: 72)

Summary of the Hadith

In this blessed Hadith, four major sins have been mentioned and we have been commanded to avoid them. In addition to associating partners with Allah Almighty these major sins include disobedience to parents, killing someone unjustly, and giving false testimony. It has been commanded to avoid these major sins. The happiness and welfare of Muslims is that they follow the teachings of the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) so that they can be successful in this world and the hereafter.

Hadith No. 6

إِنَّ إِخْوَانَكُمْ خَوَلُكُمْ جَعَلَهُمُ اللّٰهُ تَحْتَ أَيْدِيكُمْ، فَمَنْ كَانَ أَخُوهُ تَحْتَ يَدِهِ، فَلْيُطْعِمْهُ مِمَّا يَأْكُلُ، وَلْيُلْبِسْهُ مِمَّا يَلْبَسُ، وَلَا تُكَلِّفُوهُمْ مَا يَغْلِبُهُمْ، فَإِنْ كَلَّفْتُمُوهُمْ مَا يَغْلِبُهُمْ فَأَعِينُوهُمْ

Translation:

"Your slaves are your brethren upon whom Allah has given you authority. So, if one has one's brethren under one's control, one should feed them with the like of what one eats and clothe them with the like of what one wears. You should not overburden them with what they cannot bear, and if you do so, help them (in their hard job)."

(Sahih al-Bukhari: 2545)

Connotation

In this blessed Hadith, the rights of slaves, servants, and subordinates are described. To establish brotherhood with them, and to treat them well. It also means to feed them what you eat yourself, to clothe them what you wear yourself, utilize them according to their strength and ability, and if you ask them to do more work than their strength, then help them in this work.

Kind Treatment Towards Subordinates

Subordinates and servants are also human beings. If they are believers, they are also your brothers. Empathize with them, behave well, and treat them with kindness. Allah Almighty says:

وَمَا مَلَكَتْ اَيْمَانُكُمْ ؕ اِنَّ اللّٰهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُوْرَا ۙ﴿۳۶﴾

Translation:

"And to those (slaves who are) owned by you. Surely, Allah does not like those who are arrogant, proud."

(Surah An-Nisa: 36)

Feeding the servant is charity, in the same way as spending for food on yourself, on your wife and children is charity.

The Messenger of Allah (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) said: "When the slave of anyone amongst you prepares food for him and he serves him after having sat close to (and undergoing the hardship of) heat and smoke, he should make him (the slave) sit along with him and make him eat (along with

him), and if the food seems to run short, then he should spare some portion for him (from his own share) i. e. a morsel or two." (Sahih Muslim: 1663)

Summary of the Hadith

This blessed Hadith is a lesson for us that as human beings and Muslims, subordinates and servants are also our brothers. We should always treat them best, help them with food, drink, clothing and other necessities, so that brotherhood be established and human dignity increases.

Hadith No. 7

مَنْ أُفْتِيَ بِغَيْرِ عِلْمٍ كَانَ إِثْمُهُ عَلَى مَنْ أَفْتَاهُ وَمَنْ أَشَارَ عَلَى أَخِيهِ بِأَمْرٍ يَعْلَمُ أَنَّ الرُّشْدَ فِي غَيْرِهِ فَقَدْ خَانَهُ۔

Translation:

"If anyone is given a legal decision ignorantly, the sin rests on the one who gave it. If anyone advises his brother, knowing that guidance lies in another direction, he has deceived him."

(Sunan Abi Dawud: 3657)

Connotation

Fatwa refers to the answer given in a difficult, Shariah or legal matter. The answerer is called a *Mufti*, who, based on his knowledge and *Ijtihad*, explains what the teachings of the *Shariah* are in the matter under consideration. The *Mufti* is the connection between Allah Almighty and the servants, and acts as the deputy of the Messenger of Allah (PBUH), guiding the people in the Shariah rules.

Principles and Etiquette of Fatwa

Since giving a *Fatwa* is a heavy responsibility, great importance should be given to the ability and competence for this position. The positions of Mufti and Qazi are such that talented and competent people should be appointed on them after careful consideration. It is necessary for a Mufti to be well acquainted with the Holy Quran and its teachings, Sunnah and Hadith. Along with this, he has a prominent place in deeds and character, piety and goodness.

Islam teaches Muslims to consult for the conduct of affairs. Counseling is a means of good and blessing, rise and development, descent of mercy, this is the reason why mutual consultation is ordered in the Holy Quran. Allah Almighty says:

وَشَاوِرْهُمْ فِي الْأَمْرِ ۚ

Translation:

"Consult them in the matter."

(Surah Al-Imran: 159)

Always give the best advice with an open heart. Advice is trust, so when someone asks for advice, give useful advice. It is betrayal to give wrong and ill-intentioned advice. Deliberately giving wrong advice to spoil someone's affairs or harm someone is considered as betrayal of a Muslim brother.

Summary of the Hadith

In this blessed Hadith, it has been taught to for us that we should not talk without knowledge, that problems should be explained with knowledge and insight, and that we should give correct and right advice to our brother with sincerity and honesty, so that he can get goodness and benefit.

Hadith No. 8

الْحَيَاءُ لَا يَأْتِي إِلَّا بِخَيْرٍ

Translation:

"Modesty brings forth nothing but goodness."

(Sahih Muslim: 37)

Connotation

One of the natural qualities that Allah Almighty has endowed man with is modesty. In the light of Islamic teachings, modesty is the name of the attribute due to which a person avoids bad and undesirable actions. Modesty is part of the believer's faith. The Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَأَصْحَابِهٖ وَسَلَّمَ) said:

إِنَّ الْحَيَاءَ مِنَ الْإِيمَانِ۔

Translation:

"Indeed, modesty is a part of faith."

(Sahih al-Bukhari: 6118)

Modesty is absolutely goodness. Modesty is considered a part of faith. Modesty is an essential attribute among the qualities that arise in a believer as a result of faith. Like faith, modesty is also a natural sense that if enhanced, a person refrains from engaging in sin. There are three grades or types of modesty.

1. Modesty towards Allah means that a person should refrain from disobeying Him.
2. Modesty towards people means that a person should avoid committing sins or wrong actions that would cause him to feel ashamed in front of people.
3. Modesty also means that a person controls his desires and avoid wrongdoings.

Summary of the Hadith

Modesty is an effective means of maintaining the sanctity of social relationships. In a society where people adopt modesty, indecency and its related problems do not arise. The result is that people respect each other. By establishing relations in the light of Shariah teachings, the society can be made a cradle of peace and tranquility. The Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَأَصْحَابِهٖ وَسَلَّمَ) said:

إِذَا لَمْ تَسْتَحْيِ فَافْعَلْ مَا شِئْتَ

Translation:

"If you do not feel ashamed, then do whatever you like."

(Sahih al-Bukhari: 3483)

In another place, the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَأَصْحَابِهٖ وَسَلَّمَ) said:

اَلْحَيَاءَ وَالْإِيمَانِ قُرِنَا جَمِيعًا، فَإِذَا رُفِعَ أَحَدُهُمَا رُفِعَ الْآخَرُ

Translation:
"Modesty and belief are together, so if one of them is removed, the other is removed."

(Al Mustadrak Volume: 1)

In today's era, immorality is promoted by using different means, which is creating many forms of deterioration in the society. There is an urgent need to avoid them.

There is no doubt that modesty always produces goodness. Modesty brings dignity. Modesty brings peace. Modesty is the attribute due to which a person leads a pure and clean life. It is necessary for the believers to make a full effort to adopt the attribute of modesty.

Hadith No. 9

اَللّٰهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا، وَرِزْقًا طَيِّبًا، وَعَمَلًا مُتَقَبَّلًا

Translation:
"O Allah, I ask You for beneficial knowledge, goodly provision and acceptable deeds."

(Sunan Ibn Majah: 925)

Connotation

In this blessed Hadith, the Holy Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيِّيْنَ) has taught us three best righteous deeds that every Muslim should ask Allah Almighty for. One is beneficial knowledge, the other is pure sustenance and the third is acceptable deeds. These deeds are related to our daily life, therefore, their importance and need remain at all times.

1. Praying to Allah Almighty

Allah Almighty is the Creator and Master of man. Every moment, one should seek His help. Allah Almighty loves it when His servants supplicate to ask Him. Ask from Him, He is the Giver. Allah Almighty says:

وَقَالَ رَبُّكُمُ ادْعُونِيٓ أَسْتَجِبْ لَكُمْ ۚ

Translation:
"Your Lord has said, Call Me, I will respond to you." (Surah Al-Mumin: 60)

According to a blessed Hadith, there are three forms of acceptance of supplication in such a way that either immediate acceptance is granted, or a calamity is averted, or its reward is kept until the Day of Judgment. That is why we should keep praying.

2. Beneficial Knowledge

In the Holy Quran, Allah Almighty said to the Holy Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيِّيْنَ):

وَقُل رَّبِّ زِدْنِي عِلْمًا ﴿١١٤﴾

Translation:
And say, "My Lord, improve me in knowledge."
(Surah Ta-Ha: 114)

Beneficial knowledge means that which, after acquiring it, a person gets the knowledge of Allah Almighty. Man can know himself better and build humanity with this knowledge. Knowledge is the wealth that leads to success in both the religion and the world.

3. Tayyab Rizk (Pure Sustenance)

Tayyab Rizq means Halal and pure sustenance. One should try to acquire it, and refrain from acquiring Haram (forbidden) wealth. This means that one should look for Halal sustenance and secondly, legitimate and Halal means should be used to obtain it.

4. Righteous Deeds

This world is the world of deeds. Only those deeds are accepted by Allah Almighty which are purely for His pleasure, and in which the Messenger of Allah (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيِّيْنَ) is obeyed. We should take care of these things for acceptance of our deeds.

Summary of the Hadith

In this blessed Hadith we are taught that we should supplicate to Allah Almighty for the attainment of three things. These three deeds are best for this world and the hereafter. By equipping ourselves with beneficial knowledge, lawful and Halal sustenance, and a act that is popular, we can become the best Muslims.

Hadith No. 10

كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ، دَمُهُ، وَمَالُهُ، وَعِرْضُهُ

Translation:
"The blood, property, and honor of every Muslim is forbidden to another Muslim."
(Jami ahadith al-Sh'a: Volume 31)

Connotation

In this blessed Hadith, teachings related to the respect, rights and duties of Muslims for each other have been described, in which:

1. Sanctity of Muslim life
2. Sanctity of Muslim property
3. The sanctity of a Muslim's honor and dignity

1. Sanctity of Muslim life

وَمَنْ يَّقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَآؤُهٗ جَهَنَّمُ خٰلِدًا فِيْهَا وَغَضِبَ اللّٰهُ عَلَيْهِ وَ
لَعَنَهٗ وَاَعَدَّ لَهٗ عَذَابًا عَظِيْمًا ﴿٩٣﴾

Translation:
"Whoever kills a believer deliberately, his reward is *Jahannam* (Hell) where he shall remain forever, and Allah shall be angry with him and shall cast curse upon him, and He has prepared for him a mighty punishment."
(Surah An-Nisa: 93)

In the sight of Allah Almighty, human life, especially that of one Muslim, is very sacred to another Muslim. In the light of the Quran and Hadith, it is not permissible for a Muslim to harm or hurt his Muslim brother by his words and actions.

2. Sanctity of Muslim Property

Just as the life of a Muslim is sacred, so is his wealth. It is not permissible for another Muslim unless he himself allows it. It has been declared as Haram to acquire the wealth and property of a Muslim brother through violence and abuse, theft, robbery, wrath, forbidden and unlawful means. In the same way, Islam does not allow to violate the life and property, honor and dignity of the non-Muslims. The Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) said:

"None of you should take the property of his brother in amusement (i.e. jest), nor in earnest. And whoever takes his brother's stick, he should return it." (Sunan Abi Dawud: 5003)

Unlawful possession of any Muslim's land, property and belongings is forbidden and a grave sin.

3. The Sanctity of a Muslim's Honor and Dignity

A Muslim is a protector of the dignity & honor of another Muslim. Insulting a Muslim is a very bad act. There are different forms of disrespect, such as making fun of a Muslim, abusing, slandering, squealing, backbiting, treating with hatred and bigotry, mocking, all these are bad deeds that fall under the category of immorality, these should be avoided.

Summary of the Hadith

In this blessed Hadith, the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) explained the rights of one Muslim over another Muslim. Muslims are brothers among themselves. This relationship of faith requires that every Muslim should respect and cherish the life, property, honor and dignity of another Muslim as he cherishes his own life, property, honor and dignity, and be well-wisher for him.

Hadith No. 11

أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ذَكَرَ الطَّاعُونَ، فَقَالَ: "بَقِيَّةُ رِجْزٍ، أَوْ عَذَابٍ أُرْسِلَ عَلَى طَآئِفَةٍ مِنْ بَنِي إِسْرَائِيلَ فَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا فَلَا تَخْرُجُوا مِنْهَا، وَإِذَا وَقَعَ بِأَرْضٍ وَلَسْتُمْ بِهَا فَلَا تَهْبِطُوا عَلَيْهَا"

Translation:

The Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) mentioned the plague and said: "It is an abiding punishment or chastisement that was sent upon a group of the children of Israil. So when it occurs in a land while you are in it, then do not leave it. And when it occurs in a land while you are not in it, then do not enter it."

(Jami at-Tirmidhi: 1065)

Explanation

This blessed Hadith provides guidance regarding the plague. The details are as follows:

1. Plague: The plague mentioned in the blessed Hadiths is a specific disease.
2. Precautionary measures in case of plague.

Plague is a contagious disease. Diseases that spread rapidly and become epidemics, such as cholera, typhoid, and influenza, result in a high number of deaths. By taking specific precautions to reduce the spread of these epidemic diseases, significant loss of life can be prevented. In this regard, the Holy Prophet (صلی اللہ علیہ وعلی آلہ واصحابہ وسلم), has given guidance and instruction:

1. Do not leave a place where there is a plague.
2. Do not go to a place where plague has spread.

Epidemic diseases spread very quickly. They are transmitted from one person to another. In such a situation, precautionary measures include not going to places where these diseases have spread. Going there is tantamount to throwing oneself into the jaws of death. If plague or any other epidemic disease has spread in a place, the residents should not leave that area so that the epidemic does not spread to other areas. They should place their trust in Allah, be content with their destiny, stay at home and patiently bear whatever hardship they face. For them, there is reward and blessing.

The Holy Prophet (صلی اللہ علیہ وعلی آلہ واصحابہ وسلم) said, "Plague is the cause of martyrdom of every Muslim (who dies because of it)." (Sahih al-Bukhari: 2830)

Whoever places their trust in Allah Almighty during other epidemic diseases similar to plague and stays at home instead of leaving the affected area and patiently bears whatever hardship comes their way, such a person will also attain the status of a martyr.

Hadith No. 12

إِنَّ اللّٰهَ يَرْضٰى لَكُمْ ثَلَاثًا وَيَكْرَهُ لَكُمْ ثَلَاثًا فَيَرْضٰى لَكُمْ أَنْ تَعْبُدُوهُ، وَلَا تُشْرِكُوا بِهِ شَيْئًا، وَأَنْ تَعْتَصِمُوا بِحَبْلِ اللّٰهِ جَمِيعًا وَلَا تَفَرَّقُوا وَيَكْرَهُ لَكُمْ: قِيلَ وَقَالَ، وَكَثْرَةَ السُّؤَالِ، وَإِضَاعَةَ الْمَالِ

Translation:

Verily Allah likes three things for you and He disapproves three things for you. He is pleased with you that you worship Him and associate nor anything with Him, that you hold fast the rope of Allah, and be not scattered; and He disapproves for you irrelevant talk, persistent questioning ane the wasting of wealth.

(Sahih Muslim: 1715)

Explanation

In this blessed Hadith, the important things that are pleasing to Allah Almighty and those that are displeasing to Him are mentioned, the details of which are as follows:

(A) Things Pleasing to Allah Almighty

1. Worship of Allah Almighty 2. Avoiding Shirk (Polytheism)
3. Holding firmly to the rope of Allah Almighty and not being divided

1. Worship of Allah Almighty

Allah Almighty has created humans and jinn for His worship. Only the Allah Almighty is worthy of worship and servitude. In addition to specific acts of worship, worship also means fulfilling the commands of Allah Almighty and abstaining from what He has forbidden. That is, if a person conducts their entire life and daily affairs according to the way Allah Almighty has shown, then all actions are considered acts of worship.

2. Avoiding Shirk (Polytheism)

Complete faith in the attributes of Allah Almighty demands that a person protect themselves from all forms of polytheism (shirk). Shirk is a major sin. Allah Almighty will forgive all sins except shirk.

3. Holding firmly to the rope of Allah Almighty and not being divided

By the rope of Allah is meant the Holy Quran, the book revealed by Allah Almighty. The Holy Quran is guidance for all of humanity. The Holy Quran guides towards the straight path. It is a book that clarifies right from wrong. It is a guidance and advice for all nations and people until the Day of Judgment. Living life according to this book of guidance, not creating division among ourselves, and remaining united will lead us to success and prosperity.

B. Things Displeasing to Allah Almighty

1. Qil and Qal (meaningless talk) 2. Wasting wealth 3. Excessive begging/questioning

1. Qil and Qal (meaningless talk)

This refers to meaningless, useless, and frivolous talk that benefits neither religion nor the world, but rather wastes one's precious time in idle and frivolous conversation. It is necessary for a person to speak words of goodness and kindness whenever they speak, otherwise remain silent. This saves them from many evils. Therefore, Allah Almighty has forbidden suspicion.

2. Wasting Wealth

Halal wealth is a great blessing of Allah Almighty. We are commanded to protect it and spend it on ourselves, our relatives, and the needy. Wasting wealth is prohibited. It is a displeasing act in the sight of Allah Almighty. There are many forms of wasting wealth, such as: not protecting it properly, not trying to increase it, extravagance, spending it on haram (forbidden) things, and throwing away things that can be used. All these actions are disliked and should be avoided.

3. Excessive Begging/Questioning

Excessive begging/questioning is also a displeasing act in the sight of Allah. It means asking

others for money or other things without need or necessity. It also means asking meaningless and pointless questions about religion and worldly matters. Both these actions are disliked. It is not appropriate to beg from others. A person is worthy of respect. The needy should be served so that they do not have to beg. This is why the upper hand is considered better than the lower hand. Excessive questioning also includes asking meaningless, pointless, and frivolous questions. Questions should be asked with the intention of understanding and explanation, not with the intention of objection, doubt, and suspicion. Such questions are disliked and should be avoided.

The conclusion of the Hadith is that we should live our lives according to the pleasure and displeasure of Allah so that we may be counted among His righteous servants and our world and hereafter may be adorned.

Hadith No. 13

مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا أَوْ يَزْرَعُ زَرْعًا فَيَأْكُلُ مِنْهُ طَيْرٌ أَوْ إِنْسَانٌ أَوْ بَهِيمَةٌ إِلَّا كَانَ لَهُ بِهِ صَدَقَةٌ

Translation:

There is none amongst the Muslims who plants a tree or sows seeds, and then a bird, or a person or an animal eats from it, but is regarded as a charitable gift for him.

(Sahih al-Bukhari: 2320)

Explanation

In this blessed Hadith, the Holy Prophet (خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ) has declared as charity the benefits that accrue to God's creatures from planting trees and sowing seeds. Trees are one of the signs of the power of Allah Almighty. Indeed, Allah Almighty is the One who splits every kernel and seed. From a single seed, how great a tree grows! Various fruits are produced from these trees and plants. People and other creatures derive great benefits from trees.

1. Trees provide shade for humans, animals, and birds. Trees are also the abode of birds and animals.
2. Humans, animals, and birds benefit from the branches of trees.
3. The fruits that grow on trees are a source of sustenance for humans and other creatures.
4. In the Holy Quran, Allah Almighty has mentioned fruit-bearing trees such as olives, grapes, pomegranates, and dates. He has declared them as His blessings. Similarly, grains, other produce, and vegetables in agriculture are necessities for humans and other creatures of God. Whoever cultivates these and benefits God's creatures from them, it will be a cause of reward and blessings for him.
5. Planting trees is a mercy from God. Planting trees strengthens the economy of any country. It generates foreign exchange. Trees are a source of employment.
6. Planting trees makes the environment clean and beautiful. Trees provide us with clean air. They prevent soil erosion and maintain the balance of the climate. They provide oxygen and

balance the temperature.

7. Today, due to industrial progress, pollution has increased. Air, water, land, sound, and marine pollution have increased the risks to the lives of humans and other creatures. In such an environment and conditions, the importance of tree planting, orchards, and forests has further increased. We should participate enthusiastically in tree planting campaigns, following the teachings of the Holy Prophet Hazrat Muhammad (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيِّيْنَ). Decorate our homes, cities, and country with trees. This act is a cause of reward and blessing for us like charity (sadqa).

Hadith No. 14

مَنْ كَانَ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الآخِرِ فَلاَ يُؤْذِ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ

Translation:

Anybody who believes in Allah and the Last Day should not harm his neighbor, and anybody who believes in Allah and the Last Day should entertain his guest generously and anybody who believes in Allah and the Last Day should talk what is good or keep quiet.

(Sahih al-Bukhari: 6018)

Explanation

The Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيِّيْنَ) has advised the believers of three important matters in this blessed Hadith: not to trouble the neighbor, to respect the guest, and to speak kindly or remain silent. Their details are as follows in the Quran and Sunnah.

1. Not Causing Harm to Neighbors

It has been commanded to treat all neighbors, whether they are disbelievers, Muslims, or close relatives, with kindness. A believer with complete faith and high moral values is the one who treats his neighbor kindly. Kindness to a neighbor is to help him, to share his sorrows, and to wish him well. The Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيِّيْنَ) said that among the people of a neighborhood, the most honorable and better in the sight of Allah Almighty is the one who is better to his neighbors.

It is considered bad manners to harm one's neighbor. If a Muslim's neighbor is afraid of him and is being harmed by him, then he will not enter Paradise. The Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيِّيْنَ) said:

Translation:

He will not enter Paradise whose neighbour is not secure from his wrongful conduct.

(Sahih Muslim: 46)

The Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيِّيْنَ) said:

Translation:

"By Allah, he is not a believer! By Allah, he is not a believer! By Allah, he is not

a believer!" It was said, "Who is that, O Allah's Messenger (خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ)?" He said, "That person whose neighbor does not feel safe from his evil."

(Sahih al-Bukhari: 6016)

2. Honoring and Respecting Guests

Honoring and respecting guests is a sign of faith. This is the Sunnah of the Prophets (عَلَيْهِمُ السَّلَام). It is the blessed habit and good example of the Holy Prophet (خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ). Hospitality means to feed the guest, to do whatever service is possible for him, and to make arrangements for his stay. Honoring and respecting guests is a high moral value in Islamic society, which increases the respect and love of the host in the heart of the guest, strengthens relations between them, removes grievances, brings blessings in sustenance, and above all, earns the pleasure of Allah Almighty and His Messenger (خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ).

3. Speaking Well or Remaining Silent

By good words is meant to speak the truth, to speak good, and to speak about morals and manners. Allah Almighty says:

وَقُوْلُوْا لِلنَّاسِ حُسْنًا

Translation:

"And say to the people what is good."

(Surah Al-Baqarah: 83)

Keeping one's tongue safe from lies, backbiting, bad speech, and frivolous talk is among the highest morals. It is also better to remain silent. Avoiding meaningless and pointless talk and remaining silent is the special way of the people of faith. By acting upon these moral values, we can become the best humans and Muslims.

Hadith No. 15

اَلْمُسْلِمُ أَخُو الْمُسْلِمِ ،لاَ يَظْلِمُهٗ وَلاَ يَخْذُلُهٗ، وَلاَ يَحْقِرُهٗ

Translation:

A Muslim is the brother of a Muslim. He neither oppresses him nor humiliates him nor looks down upon him.

(Sahih Muslim: 2564)

Explanation

In the Holy Quran, the believers have been called brothers. Allah Almighty says:

اِنَّمَا الْمُؤْمِنُوْنَ اِخْوَةٌ

Translation:

"All believers are but brothers."

(Surah Al-Hujurat: 10)

In this blessed Hadith, the Holy Prophet (خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) has taught us three rights that a Muslim has over another Muslim:

1. A Muslim does not oppress another Muslim.

2. A Muslim does not leave another Muslim helpless.
3. A Muslim does not consider another Muslim as inferior.

Islamic brotherhood and fraternity demand that Muslims be benevolent, helpful, compassionate, and grateful towards each other. They should love each other, support each other, and be there for each other in times of trouble. Every Muslim should prioritize others over themselves and treat everyone equally. No Muslim should consider himself better, superior, or more noble than others. No Muslim should look at anyone with contempt or hatred.

Hadith No. 16

اَللّٰهُمَّ إِنِّي أُحَرِّجُ حَقَّ الضَّعِيفَيْنِ الْيَتِيمِ وَالْمَرْأَةِ

Translation:
O Allah, bear witness that I have issued a warning concerning (failure to fulfill) the rights of the two weak ones: Orphans and women.

(Sunan Ibn Majah: 3678)

Explanation

In this blessed Hadith, the Holy Prophet (خَاتَمُ النَّبِيِّينَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) has instructed us to treat the two weak sections of human society, orphans and women, with kindness and to protect their rights.

1. Rights of Orphans

In the light of the teachings of the Quran and Sunnah, the rights of orphans include:

- Treating them with kindness
- Taking care of their needs
- Protecting their property
- Educating and upbringing them
- Not eating or wasting their wealth

Allah Almighty says:

وَاٰتُوا الْيَتٰمٰٓى اَمْوَالَهُمْ وَلَا تَتَبَدَّلُوا الْخَبِيْثَ بِالطَّيِّبِ ۪ وَلَا تَاْكُلُوْٓا اَمْوَالَهُمْ اِلٰٓى اَمْوَالِكُمْ ؕ اِنَّهٗ كَانَ حُوْبًا كَبِيْرًا ۝٢

Translation:
"Give the orphans their property, and do not substitute what is bad for what is good, and do not eat up their property along with your own. It is, surely, a great sin."

(Surah An-Nisa: 2)

Eating the wealth of orphans unjustly is like filling one's stomach with fire. Allah Almighty says:

اِنَّ الَّذِيْنَ يَاْكُلُوْنَ اَمْوَالَ الْيَتٰمٰى ظُلْمًا اِنَّمَا يَاْكُلُوْنَ فِيْ بُطُوْنِهِمْ نَارًا ؕ وَسَيَصْلَوْنَ سَعِيْرًا ۝١٠

Translation:
"Surely, those who unjustly devour the property of the orphans do nothing but devour fire into their bellies, and soon they shall enter a blazing Hell."
(Surah An-Nisa: 10)

2. Rights of Women

Islam has bestowed honor upon women in the roles of mothers, daughters, sisters, and wives, and has commanded kind treatment towards them. Islam has granted women all the rights that men possess. The protection of women's lives, property, honor, and other social, political, and economic rights has been ensured. Allah Almighty says:

وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ

Translation:
"Women have rights similar to what they owe in recognized manner."
(Surah Al-Baqarah: 228)

The rights of a mother include expressing gratitude towards her, treating her kindly, and serving her. A mother's right to kind treatment is greater than that of the father, as she endures greater hardships in the birth and upbringing of a child.

Islam has granted the right to life to daughters. Whoever denies her this right will have to answer to Allah Almighty on the Day of Judgment. Allah Almighty says:

وَإِذَا الْمَوْءُودَةُ سُئِلَتْ ﴿٨﴾ بِأَيِّ ذَنْبٍ قُتِلَتْ ﴿٩﴾

Translation:
"And when the girl-child that was buried alive will be asked, for what sin she was killed."
(Surah Al-Takwir: 8-9)

Islam has granted women the right to acquire knowledge. It has also drawn special attention to the education and upbringing of daughters and encouraged it. The Holy Prophet (عَلَيْهِنَّ الْكَيْهِنَّ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ) said:

Translation:
"If anyone cares for three daughters, disciplines them, marries them, and does good to them, he will go to Paradise."
(Sunan Abi Dawud: 5147)

Hadith No. 17

مَا أَمَرْتُكُمْ بِهِ فَخُذُوهُ وَمَا نَهَيْتُكُمْ عَنْهُ فَانْتَهُوا

Translation:
"Whatever I have commanded you do it, and whatever I have forbidden you, refrain from it."
(Sunan Ibn Majah: 1)

Explanation

Obedience to Allah Almighty and His Messenger (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) is to obey what Allah Almighty and His Messenger (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) have commanded and not to do what He has forbidden. Allah Almighty says:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَطِيْعُوا اللّٰهَ وَاَطِيْعُوا الرَّسُوْلَ

Translation:

"O you who believe, obey Allah and obey the Messenger."

(Surah An-Nisa: 59)

It is obligatory for every Muslim to obey and follow the Holy Prophet Hazrat Muhammad (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ). The life of the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) is the best model for Muslims and all of humanity until the Day of Judgment. Success in this world and the hereafter is for those who follow the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ). Allah Almighty says:

وَمَنْ يُّطِعِ اللّٰهَ وَرَسُوْلَهٗ فَقَدْ فَازَ فَوْزًا عَظِيْمًا

Translation:

"Whoever obeys Allah and His Messenger achieves a great success."

(Surah Al-Ahzab: 71)

The fundamental sources of the religion of Islam are the Holy Quran and the Sunnah of the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ). Obeying the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) is as obligatory as obeying Allah Almighty. Allah Almighty says:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَطِيْعُوا اللّٰهَ وَاَطِيْعُوا الرَّسُوْلَ وَلَا تُبْطِلُوْٓا اَعْمَالَكُمْ ﴿٣٣﴾

Translation:

"O you who believe, obey Allah and obey the Messenger, and do not nullify your deeds."

(Surah Muhammad: 33)

The obedience of the Holy Prophet Hazrat Muhammad (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) is not limited to his (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) lifetime, but rather, his (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) obedience are obligatory for all Muslims until the Day of Judgment.

The Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) said:

Translation:

"All my followers will enter Paradise except those who refuse." They said, "O Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ)! Who will refuse?" He said, "Whoever obeys me will enter Paradise, and whoever disobeys me is the one who refuses (to enter it)."

(Sahih al-Bukhari: 7280)

In the religion of Islam, following the Sunnah is one of the fundamental requirements. The call to follow the Sunnah is not limited to a few matters of worship, but rather, this call should encompass all of life. Just as following the Sunnah is desirable in acts of worship (prayer, fasting, zakat, Hajj, etc.), it is also desirable in matters of morality and character, business, rights of others, and other matters. In short, following the Sunnah is desirable at all times and in all places, whether in private or in public, inside the mosque or outside the mosque, with wife and children or with friends and acquaintances. Our salvation lies in following the Holy Prophet Hazrat Muhammad (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ).

Hadith No. 18

إِيَّاكُمْ وَالظَّنَّ فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ

Translation:

"Avoid suspicion, for suspicion is the gravest lie in talk."

(Sahih Muslim: 2563)

Explanation

Suspicion refers to making an assumption or forming an opinion about an individual or thing without investigation. Suspicion is a major social evil. Suspicion is a kind of falsehood and delusion. A person afflicted with this disease does not see any goodness in any other person and does not see any good intention in any work.

Hatred, malice, and enmity arise among people due to suspicion. Suspicion is such an evil that it also swallows up the moral virtues present in humans. Such a person is also deprived of understanding truth and reality. In a nation and home where suspicion is common, only evil and corruption are produced. There is destruction instead of construction there, and there is no goodwill in relationships.

The Holy Quran has urged to avoid suspicion and has declared it a sin. Allah Almighty says:

يَآيُّهَا الَّذِيْنَ اٰمَنُوا اجْتَنِبُوْا كَثِيْرًا مِّنَ الظَّنِّ ۫ اِنَّ بَعْضَ الظَّنِّ اِثْمٌ

Translation:

"O you who believe, abstain from many of the suspicions. Some suspicions are sins."

(Surah Al-Hujurat: 12)

Falsehood is not only what comes from the tongue, but also having a bad opinion and wrong suspicion about someone in the heart is a kind of falsehood, rather a big falsehood. On the contrary, it is the good quality of the people of faith that they work with good thought. Good thought creates an atmosphere of harmony, peace, agreement, and unity among each other. The Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ) said:

Translation:
"To have good thoughts (or suspicions) is from well-conducted worship."
(Sunan Abi Dawud: 4995)

May Allah Almighty grant us the success to act upon this Hadith of the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ), Ameen.

Hadith No. 19

لَعْنَةُ اللّٰهِ عَلَى الرَّاشِي وَالْمُرْتَشِي

Translation:
"The curse of Allah is upon the one who offers a bribe and the one who takes it."
(Sunan Ibn Majah: 2313)

Explanation

The literal meaning of bribery is an illegitimate offering or money taken by force. In Islamic terminology, bribery is actually that money which a needy person gives to the ruler on the condition that he will decide in his favor or gives it to such a person on the condition that he will get his work done from the ruler. Bribery is that money which is given to invalidate someone's right or to obtain something invalid. Bribery is a kind of dishonesty that a capable and deserving person fails due to not giving bribe and another who is incompetent becomes successful by giving bribe. Allah Almighty says:

وَلَا تَأْكُلُوٓا اَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوْا بِهَآ اِلَى الْحُكَّامِ لِتَاْكُلُوْا فَرِيْقًا مِّنْ اَمْوَالِ النَّاسِ بِالْاِثْمِ وَاَنْتُمْ تَعْلَمُوْنَ ﴿١٨٨﴾

Translation:
"Do not eat up each other's property by false means, nor approach with it the authorities to eat up a portion of the property of the people sinfully, while you know (that you are unjust in doing so)."
(Surah Al-Baqarah: 188)

Bribery is one of the worst forms of eating money unlawfully, because it involves attempting to misdirect another person by giving them money.

In a society where bribery is common, the weak are oppressed, their rights are taken away and wasted. There is a lot of delay in obtaining rights. The morals of bribed judges and government officials are corrupted, they start following their desires instead of the law and right.

The Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) prohibited both taking and giving bribes. Taking a bribe is in itself forbidden, it is not permissible in any way, while giving a bribe encourages the bribe-taker and its purpose is to obtain something unlawful or to deprive another person of their rightful right, therefore it has been forbidden. May Allah protect our entire society and community from this curse and all evils. Ameen.

Hadith No. 20

إِنَّ اللّٰهَ يَرْفَعُ بِهَذَا الْكِتَابِ أَقْوَامًا وَيَضَعُ بِهِ آخَرِينَ

Translation:
"By this Book, Allah would exalt some peoples and degrade others."
(Sahih Muslim: 817)

Explanation

The Holy Quran is the final and sacred word of Allah Almighty, which He revealed to the Holy Prophet Hazrat Muhammad (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) in the holy month of Ramadan on the Night of Power (Laylat al-Qadr). It is obligatory for all mankind to act upon its commandments and teachings. Allah promised through His beloved Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) that:

"خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ"

Translation:
"The best among you (Muslims) are those who learn the Quran and teach it."
(Sahih al-Bukhari: 5027)

The Holy Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) explained its greatness and virtue by saying that this is the sacred word through which Allah Almighty grants success and prosperity to nations (people) in this world and the Hereafter. And those who disregard its commandments and follow their desires, Allah Almighty will humiliate them and lead them astray.

This is a divine book, every letter of which when read, brings ten rewards. Reading and understanding it increases faith and certainty, fills the mind and heart with joy and delight, purifies the heart, and strengthens trust and reliance on Allah Almighty. Moreover, this Holy Quran will intercede for the person on the Day of Resurrection when he/she is in a state of distress and will plead with the Lord on his/her behalf.

The prosperity, success, greatness, and glory of the Muslim Ummah (community) depend on its adherence to this book of guidance. It should regulate its individual and collective affairs according to this book and make it the constitution of its life.

EXERCISE

A. Choose the correct answer.

1. The most perfect in faith are those who:

(a) are born Muslims
(b) are wealthy
(c) have knowledge
(d) are endowed with good morals

2. **There is abundance in sustenance and blessing in age:**
   (a) through trade
   (b) through mercy
   (c) through agriculture
   (d) through employment

3. **What is the best way to avoid social indiscretion?**
   (a) Zakat
   (b) Modesty
   (c) Mercy
   (d) Hardwork

4. **What is the greatest benefit of beneficial knowledge?**
   (a) Good employment
   (b) Wealth
   (c) Cognizance of Allah
   (d) Honor and Fame

5. **According to the Hadith of the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ), no Muslim should take another's property:**
   (a) by asking
   (b) by telling
   (c) in amusement
   (d) by buying it

6. **The Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) prohibited traveling to a city plagued by:**
   (a) Plague
   (b) Malaria
   (c) Coronavirus
   (d) All of the above

7. **According to Hadith, excessive questioning leads to:**
   (a) Good deeds
   (b) Best deeds
   (c) Evil
   (d) Both a and b

8. **According to the Hadith, the ___ of Allah is on the bribe giver and the bribe taker.**
   (a) Punishment
   (b) Curse
   (c) Grief
   (d) Mercy

9. **In the Hadith of the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ), what is considered the biggest lie?**
   (a) Criticism
   (b) Hatred
   (c) Suspicion
   (d) Evil

10. **Along with His obedience, Allah Almighty has commanded obedience to:**
   (a) The Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ)
   (b) Angels
   (c) The Companions (رَضِيَ اللهُ تَعَالٰى عَنْهُمْ)
   (d) Prophets (عَلَيْهِمُ السَّلَام)

11. **The Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) has made honoring guests obligatory upon every person who:**
   (a) Believes in Allah and the Hereafter
   (b) Is engaged in worship
   (c) Fulfills the rights of parents
   (d) Performs duties in the best way

B. Give short answers.

(i) Describe Hadith.

(ii) Explain the types of Hadith.

(iii) What is the relationship between modesty and faith?

(iv) In the light of the Hadith, which three things are recommended to be prayed for?

(v) What is meant by piety in Islamic terms?

(vi) What precautionary measures are mentioned in the Hadith to protect oneself from contagious diseases?

(vii) Explain the teachings of the Holy Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ عَائِمًا لِلنَّبِيِّيْنَ) regarding tree planting.

(viii) Explain the mutual rights and duties of Muslims.

(ix) Explain the teachings of the Holy Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ عَائِمًا لِلنَّبِيِّيْنَ) regarding the rights of orphans and women.

(x) Write a summary of the teachings of the Holy Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ عَائِمًا لِلنَّبِيِّيْنَ) regarding the sanctity of bribery.

C. Answer in detail.

(i) Explain the religious status and importance of Hadith.

(ii) Explain what moral qualities are taught in the Prophetic Hadiths.

(iii) Describe the teachings of the Holy Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ عَائِمًا لِلنَّبِيِّيْنَ) about the rights and respect of the young and the old.

(iv) Write in detail what the Messenger of Allah (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ عَائِمًا لِلنَّبِيِّيْنَ) has taught about seeking and obtaining Halal sustenance.

(v) Describe the Holy Prophet's (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ عَائِمًا لِلنَّبِيِّيْنَ) teachings about mercy.

(vi) Which sins are included in the major sins? how to avoid them? Explain.

(vii) Which of the teachings given in the Prophetic Hadiths do you follow? Give examples from daily life.

(viii) According to the Hadith of the Holy Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ عَائِمًا لِلنَّبِيِّيْنَ), what deeds are done to gain the pleasure of Allah Almighty?

(ix) Highlight the importance of obedience to the Messenger of Allah (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ عَائِمًا لِلنَّبِيِّيْنَ).

(x) Explain the teachings of the Holy Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ عَائِمًا لِلنَّبِيِّيْنَ) regarding good treatment of neighbors and guests.

Activities for Students

- Students should discuss how they can apply these Hadiths in their daily lives.
- Students should evaluate themselves which of the teachings of the blessed Hadiths they are currently practicing, make a list.
- Write a research paper on the translation and explanation of selected Hadiths and the lessons and commandments derived from them.
- Memorize the 37 names of Allah Almighty.

Activities for Teachers

- Explain the practical and social importance of the teachings given in the selected Hadiths.
- Encourage the students to memorize the supplications given in the selected hadiths and recite them when appropriate.
- Teach the students the names of Allah along with their meanings.

The Beautiful Names of Allah

1	اَلْحَيُّ	The Ever-Living
2	اَلْقَيُّوْمُ	The Subsisting, The Independent
3	اَلْوَاجِدُ	The Perceiver, The Finder, The Unfailing
4	اَلْمَاجِدُ	The Illustrious, The Magnificent, The Glorious
5	اَلْوَاحِدُ	The Unique, The Single
6	اَلصَّمَدُ	The Eternal, The Absolute, The Self-Sufficient
7	اَلْقَادِرُ	The All-Powerful, He Who is able to do Everything
8	اَلْمُقْتَدِرُ	The Determiner, The Dominant
9	اَلْمُقَدِّمُ	The Expediter, He Who Brings Forward
10	اَلْمُؤَخِّرُ	The Delayer, He Who Puts Far Away
11	اَلْاَوَّلُ	The First, The Beginning-less
12	اَلْآخِرُ	The Last, The Endless
13	اَلظَّاهِرُ	The Manifest, The Evident, The Outer
14	اَلْبَاطِنُ	The Hidden, The Unmanifest, The Inner
15	اَلْوَالِيُ	The Patron, The Protecting Friend, The Friendly Lord
16	اَلْمُتَعَالُ	The Supremely Exalted, The Most High

17	اَلْبَرُّ	The Good, The Beneficent
18	اَلتَّوَّابُ	The Ever-Pardoning
19	اَلْمُنْتَقِمُ	The Avenger
20	اَلْعَفُوُّ	The Pardoner
21	اَلرَّءُوْفُ	The Most Kind
22	مَالِكُ الْمُلْكُ	Master of the Dominion
23	ذُوالْجَلَالِ وَالْاِكْرَامِ	Possessor of Glory and Honour
24	اَلْمُقْسِطُ	The Just One
25	اَلْجَامِعُ	The Gatherer, the Uniter
26	اَلْغَنِيُّ	The Rich, The Independent
27	اَلْمُغْنِيُّ	The Enricher
28	اَلْمَانِعُ	The Preventer
29	اَلضَّارُ	The Distressor
30	اَلنَّافِعُ	The Benefactor
31	اَلنُّوْرُ	The Light
32	اَلْهَادِى	The Guide
33	اَلْبَدِيْعُ	The Originator
34	اَلْبَاقِى	The Ever-Lasting
35	اَلْوَارِثُ	The Inheritor
36	اَلرَّشِيْدُ	The Guide to the Right Path
37	اَلصَّبُوْرُ	The Patient

UNIT

B

Beliefs and Worship

4. Belief in Tawheed (Monotheism: Oneness of Allah)
5. Belief in Prophethood
6. Belief in Malaika (Angels)
7. Divine Books (Heavenly Books)
8. Belief in the Hereafter
9. Prayer (Salat)
10. Fasting (Sawm)
11. Zakat and Ushr (Almsgiving and Tax)
12. Hajj and Qurbani (Pilgrimage and Sacrifice)

LESSON

4

Belief in Tawheed (Monotheism: Oneness of Allah)

Learning Outcomes

After reading this lesson, the students will be able to:

Gain knowledge about the Oneness of Allah, be aware of Shirk (Polytheism) and its harms, and avoid it.

- Know the meaning and connotation, obligation, excellence, and importance of Tawheed.
- Know the different types of Tawheed (Monotheism) in the light of Quran and Sunnah.
- Understand the meaning and connotation, and significance of Shirk (Polytheism).
- Understand the basic types of Shirk (Polytheism).
- Understand the effects of Tawheed (Monotheism) on practical life and the harms of Shirk (Polytheism).

Connotation of Tawheed (Monotheism)

Tawheed (توحيد) is an Arabic word that comes from "Wahd" (وَحَدَ). It has the literal meaning of the Oneness, Uniqueness. In the term of Shariah, Tawheed (Monotheism) means to believe that Allah Almighty is One, and Unique. Believing with the tongue and with a sincere heart that Allah Almighty is unique and unparalleled in His nature, attributes, and actions. Allah Almighty has no consort and none is worthy of worship except Him. No one has the same qualities as Allah Almighty. He is the Creator and Owner of the entire universe. Profit and loss, life and death, health and illness, all are in the control of Allah Almighty alone. He has existed eternity and will remain forever, this belief is called Tawheed (Monotheism).

Importance of Tawheed (Monotheism)

The most fundamental belief of Islam is Tawheed (Monotheism), which is the basis of all other beliefs. From Hazrat Adam (عليه السلام) to Hazrat Muhammad (صلى الله عليه وعلى آله وأصحابه وسلم خاتم النبيين), all the Prophets (عليهم السلام) taught that none is worthy of worship except Allah Almighty. In the Holy Quran, Allah Almighty says:

هُوَ اللّٰهُ الَّذِیْ لَآ اِلٰهَ اِلَّا هُوَ ۚ عٰلِمُ الْغَیْبِ وَالشَّهَادَةِ ۚ هُوَ الرَّحْمٰنُ الرَّحِیْمُ ﴿۲۲﴾

Translation:

"He is Allah, besides whom there is no god, the Knower of the unseen and the seen. He is All-Merciful, Very-Merciful."

(Surah Al-Hashr: 22)

If you look at the universe, everything is a clear proof of the Oneness of Allah Almighty. Its arrangement, its order, the rotation of the sun and the moon in their respective orbits, the coming and going of day and night at their appointed time, all are the signs of Oneness of Allah Almighty. In the Holy Quran, Allah Almighty says:

لَا الشَّمْسُ یَنْۢبَغِیْ لَهَآ اَنْ تُدْرِكَ الْقَمَرَ وَلَا الَّیْلُ سَابِقُ النَّهَارِ ؕ وَكُلٌّ فِیْ فَلَكٍ یَّسْبَحُوْنَ ﴿۴۰﴾

Translation:

"Neither it is for the sun to overtake the moon, nor can the night outpace the day. Each one is floating in an orbit."

(Surah Ya-Sin: 40)

Accepting the oneness of Allah with a sincere heart and sticking to it until death is the fundamental condition of faith. In the blessed Hadith, its importance is described in these words:

A person who dies believing that there is no god but Allah Almighty, will enter Paradise. (Sahih Muslim: 42)

When the Creator and Owner of everything is Allah Almighty and all creatures in the entire universe are subject to His command, then it is necessary for man to bow before Allah Almighty because the success of this world and the hereafter is based on the belief of Tawheed (Monotheism).

Surah Al-Ikhlas

Translation:

"Say, The truth is that Allah is One. Allah is Besought of all, needing none. He neither begot anyone, nor was he begotten. And equal to Him has never been any one."

(Surah Al-Ikhlas: 1-4)

Types of Tawheed (Monotheism)

Scholars have described three types of Tawheed (Monotheism) to better understand the belief of Tawheed (Monotheism), the details of which are as follows:

Tawheed-ul-Rububiyyah (Oneness of Allah's Lordship)

It means that Allah Almighty is one and only in His Essence. There is no equal in the Essence of Allah Almighty. He has always been Alone and will always remain Alone. No one is His offspring, nor is He anyone's offspring. As Allah Almighty says:

لَمْ يَلِدْ ۙ وَلَمْ يُوْلَدْ ۝٣

Translation:
"He neither begot anyone, nor was he begotten."

(Surah Al-Ikhlas: 3)

Tawheed-ul-Asma' wal-Sifat (Oneness of Allah's Names and Attributes)

It means that Allah Almighty is unique and unparalleled in his attributes and qualities. All his attributes are permanent and perfect because they are inherent, while the attributes of creatures are temporary and imperfect because they are borrowed. All the attributes of creation, such as honor and humiliation, benefit and harm, life and death, etc. are all dependent Allah's command.

Tawheed-ul-Uluhiyyah (Oneness of Worship)

It means that every type of worship such as supplication, prostration, Salat (Prayer), Sawm (Fasting), etc. is only for Allah Almighty, and is not permissible for these acts to be offered to anyone except Him. Allah Almighty created the whole universe and He is the Creator and Owner of everything. Human beings living in the world is dependent Him. Therefore, it is necessary to worship Him alone. In the Holy Quran, Allah Almighty says:

قُلْ اِنَّ صَلَاتِيْ وَنُسُكِيْ وَمَحْيَايَ وَمَمَاتِيْ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۝١٦٢

Translation:
"Say, My prayer, my offering, my life and my death are for Allah, the Lord of all the worlds."

(Surah Al-Anam: 162)

Shirk (Polytheism)

The opposite of Tawheed (Monotheism) is Shirk (Polytheism). Shirk means association, and partnership. In Islamic terminology, it refers to the associating someone with Allah Almighty in His Essence, attributes, and authority. In the Holy Quran, Shirk (Polytheism) is called the great injustice. Allah Almighty says:

اِنَّ الشِّرْكَ لَظُلْمٌ عَظِيْمٌ ۝١٣

Translation:
"Indeed, ascribing partners to Allah (shirk) is grave transgression."

(Surah Luqman: 13)

In another place, Allah Almighty says:

إِنَّ اللّٰهَ لَا يَغْفِرُ أَنْ يُّشْرَكَ بِهٖ وَيَغْفِرُ مَا دُوْنَ ذٰلِكَ لِمَنْ يَّشَآءُ ۚ وَمَنْ يُّشْرِكْ بِاللّٰهِ فَقَدِ افْتَرٰٓى اِثْمًا عَظِيْمًا ﴿٤٨﴾

Translation:
"Surely, Allah does not forgive that a partner is ascribed to Him, and He forgives anything short of that for whomsoever He wills. Whoever ascribes a partner to Allah commits a terrible sin."

(Surah An-Nisa: 48)

Types of Shirk (Polytheism)

There are three types of Shirk (Polytheism) which are detailed below:

Shirk-ul-Rububiyyah (Assigning partner to Allah in Lordship)

It means making someone partaker or partner in Allah's Self. If someone considers someone to be like Allah Almighty, or regards him equal to Allah Almighty, or declares someone (Nauzubillah) as a child of Allah Almighty, then this is shirk in the Self of Allah Almighty.

Shirk-ul-Asma' wal-Sifat (Giving the names or attributes of Allah to creatures or things)

It means declaring the attributes or qualities like Allah Almighty in someone and making him equal to Allah Almighty. Declaring someone equal to Allah Almighty in knowledge or power is also Shirk in attributes.

Shirk-ul-Uluhiyyah (Worshiping other than Allah)

It means to associate someone else in the worship of Allah Almighty. Allah is the possessor of great attributes. The greatness of these attributes requires that only He should be worshiped and bowed before Him.

Shirk (Polytheism) is a crime that exposes a person to various problems and harms. The heart of the polytheist is always troubled because he sees no ray of hope in times of distress. Shirk destroys the greatness of man. By bowing down to clay and stone idols, man loses his dignity, and ultimately the person who commits Shirk deserves the punishment of Allah Almighty.

Effects of Tawheed (Monotheism) on Practical Life

When a person enters the religion of Islam and acknowledges the belief of Tawheed (Monotheism) with a sincere heart, stays away from Shirk (Polytheism) and follows the commandments of Allah Almighty, then the following effects occur in his life:

- Belief of Tawheed (Monotheism) gives a person self-respect, that is, a Muslim does not bow down to anyone but Allah Almighty.
- Belief of Tawheed (Monotheism) instills humility in man because he believes that whatever we have is a gift from Allah Almighty.
- By having complete faith in Allah Almighty, qualities like bravery and courage are born.

- A person gets inner contentment and peace.
- This belief guides man on the path of goodness and protects him from evil.
- Attributes like patience and gratitude are born in a person.
- Man tries to avoid sins.

Tawheed (Monotheism) is the foundation of love and faith in Allah Almighty. Its fulfillment is that every act of the bondsman should be done for the pleasure of Allah Almighty, because every effort is made for the happiness of the one whom one loves. Belief of Tawheed (Monotheism) requires that Allah Almighty is believed to be the real Owner and Creator and to have firm faith in the fact that Allah Almighty is closer than our jugular vein. He sees us, hears us, knows everything all the time. We should worship only Allah Almighty, live by obeying His commandments, supplicate to Him so that the requirements of Belief of Tawheed (Monotheism) are fulfilled and we can achieve success in both worlds. If we sincerely believe in Allah Almighty, it will be very easy to follow the divine commandments, and we will be saved from Shirk (Polytheism). By following the commands of Allah Almighty, we will get close to Allah Almighty and will get help and support from Allah Almighty in every matter.

EXERCISE

A. Choose the correct answer.

1. **What is the basis of all beliefs in the religion of Islam?**
   (a) Tawheed (b) Prophethood (c) Prayer (d) Hereafter
2. **The word *Tawheed* means:**
   (a) to know (b) to believe (c) believe one (d) believe together
3. **The antithesis of Tawheed (Monotheism) is:**
   (a) shirk (b) sin (c) hypocrisy (d) disbelief
4. **Who taught Belief of Tawheed?**
   (a) Only the first Prophet (عليه السلام)
   (b) Only the last Holy Prophet (صلى الله عليه وعلى آله وأصحابه وسلم)
   (c) Only a few Prophets (عليهم السلام) did
   (d) All the Prophets (عليهم السلام)
5. **Belief of Tawheed is clearly mentioned in which Surah?**
   (a) Surah Al-Kauthar (b) Surah Al-Ikhlas
   (c) Surah At-Tin (d) Surah Al-Falaq
6. **What is the biggest benefit for a person to stick to the Belief of Tawheed?**
   (a) Avoids Shirk (b) Never goes near sin
   (c) Busy in preaching Islam (d) Becomes free from sins

B. Give short answers.

(i) Write the connotation of Belief of Tawheed.

(ii) What is Shirk called?

(iii) Write any two signs of Allah's existence.

(iv) Write a translation of one of the holy verses about the condemnation of Shirk.

(v) Write a translation of one of the blessed Hadiths about the belief in Tawheed.

(vi) Write three effects of Tawheed on practical life.

C. Answer in detail.

(i) Explain the importance of Belief of Tawheed in the light of Quran and Hadith.

(ii) Give an overview of the types of Tawheed and its impact on human life.

(iii) Explain how the harms of Shirk can be avoided in practical life.

Activities for Students

- Discuss the effects and requirements of monotheism as a group of students.
- Create a list of various signs of Allah Almighty from the environment around you.
- Students prepare a research note with two references from the Quran and Hadith on the Belief of Tawheed.

Activities for Teachers

- The students should be made aware of the true spirit of Belief of Tawheed.
- Make the students recognize the attributes, greatness and majesty of Allah Almighty in such a way that they can become grateful to Allah Almighty.
- The students should be shown a scientific video about the system of the universe and then afterwards that a group discussion should be held.

LESSON

5

Belief in Prophethood

Learning Outcomes

After reading this lesson, the students will be able to:

Get information about the belief of Prophethood in the light of the Quran and Sunnah, and understand the connotation and importance of the belief in the Finality of Prophethood, and sincerely strengthen your faith in it.

- Get information about the Belief in Prophethood.
- Understand the connotation, importance and necessity of the Belief in Prophethood.
- Understand the salient features and greatness of the other Prophets (علیہم السلام), and the Prophethood of the Holy Prophet (خاتم النبیین صلی اللہ علیہ وعلی آلہ واصحابہ وسلم).
- Gain knowledge about the belief in the Finality of Prophethood.

Allah Almighty populated this world with human beings and created various blessings for them. However with the passage of time, man got lost in the blessings of the world and drifted away from his Lord. The situation clearly demanded that man be guided in this matter instead of being left to wander. The requirement of the great attributes of Allah Almighty was that He should not leave man to wander like this, but arrange a guide for him to reform in moral, religious and social affairs. This was the arrangement which in the term of religion is called Prophethood.

Meaning and Connotation

Allah Almighty sent His message to His creation through the chosen bondsmen to guide and instruct His creation, they are called Prophets and Messengers, and their role is called Prophethood and Messengership. Messengership literally means "to deliver a message" and the one who delivers the message is called a Messenger. Messenger is also called Prophet in Islamic terminology. The Prophet means the informer. Thus, Messengers and Prophets are the esteemed persons whom Allah Almighty has chosen to convey His message to the people. Allah Almighty revealed His message to them through revelation and then they conveyed it to the humanity.

Necessity and Importance

Allah has sent such persons to guide mankind, who received knowledge from Him through revelation, and guided people by practicing it. Allah Almighty sent Prophets (علیہم السلام) and Messengers to guide many nations in different ages. This chain started with Hazrat Adam (علیہ السلام) and ended with Hazrat Muhammad (خاتم النبیین صلی اللہ علیہ وعلی آلہ واصحابہ وسلم). Allah Almighty continued to inform His Prophets and Messengers of true knowledge through revelation. Allah Almighty sent those realities and truths that are not

understood by ordinary people through His messengers for the guidance of people through revelation. A message from Allah Almighty can be in forms, such as a message through an angel, a vision through a dream, or a direct conversation, etc. Every aspect of the life of these chosen bondsmen has been a practical example of Allah's guidance and pleasure. Prophets and Messengers (عليهم السلام) used to tell people the difference between right and wrong, and the outcomes of good and evil.

Allah Almighty says:

Translation:

"He is the One who raised amidst the unlettered people a messenger from among themselves who recites to them His verses, and purifies them, and teaches them the Book and the wisdom, while they were earlier in open error."

(Surah Al-Jumuah: 2)

Characteristics of Prophets (عليهم السلام)

Allah Almighty sent more or less one hundred and twenty four thousand Prophets and Messengers (عليهم السلام). Muslims believe all Prophets (عليهم السلام) to be innocent, truthful, and honorable. All the Prophets (عليهم السلام) invited people to the message of Tawheed (Monotheism) and taught them to avoid Shirk (Polytheism). Although, every command of all the Prophets (عليهم السلام) is worthy of obedience, and it is also necessary to believe in them, and not doing so is considered disbelief. However, Allah Almighty ended this chain of Prophethood and Messengership forever by making Hazrat Muhammad (صلى الله عليه وعلى آله واصحابه وسلم) the Last Prophet. Allah Almighty says:

لَا نُفَرِّقُ بَيْنَ اَحَدٍ مِّنْ رُّسُلِهٖ ۫

Translation:

"We make no division between any of His Messengers."

(Surah Al-Baqarah: 285)

Some of the characteristics of the Prophets (عليهم السلام) described in the Holy Quran are as follows:

Miracle

Prophets (عليهم السلام) are given certain miracles and signs by Allah Almighty, they do extraordinary things that are beyond human power, which are evidence that their words are true and they have the support of Allah Almighty.

Being Human

Although all Prophets (عليهم السلام) are spiritually superior to all humans, they are still human. They are neither from the group of angels nor from the group of jinns. That is why every Prophet always announced the same thing. Prophets (عليهم السلام), along with being human, have qualities that distinguish them from other people. They are characterized by all internal and external perfections.

Bestowment

Prophethood is not something that can be found through hard work, search and quest, but it is a gift from Allah Almighty, and it is given to the person whom He bestows. Human efforts do not interfere in its attainment. Everything that the Prophet presents to the people in the name of

religion and law is from Allah. They are subject to divine guidance. They do what they are told. They do not speak out of their own desire, rather they say what is commanded by Allah Almighty.

Innocence

Prophets are infallible, they do not make mistakes in actions and morals. On the other hand, they have full control over their self so that the motives of sin cannot arise. Along with this, they are always under the special supervision of Allah Almighty.

Revelation

Revelation is revealed to Prophets (عليهم السلام). Allah Almighty sends His message to them through angels and their knowledge is free from all errors and mistakes.

The Advent of the Holy Prophet (خاتم النبيين صلى الله عليه وعلى آله وأصحابه وسلم) and Uswa-e-Hasna

A few Prophets and Messengers (عليهم السلام) are mentioned in the Holy Quran. Among them there are some Messengers (عليهم السلام) on whom Allah Almighty revealed His books. Among them, the last Prophet and the most beloved Messenger of Allah Almighty is Hazrat Muhammad (خاتم النبيين صلى الله عليه وعلى آله وأصحابه وسلم). Allah Almighty sent Hazrat Muhammad (خاتم النبيين صلى الله عليه وعلى آله وأصحابه وسلم) as a Messenger & Prophet to all mankind till the end of the world. The message that the Holy Prophet (خاتم النبيين صلى الله عليه وعلى آله وأصحابه وسلم) brought in the form of the Holy Quran is very comprehensive. In it all matters of life and conditions of life after death are described in detail. Prophet Muhammad (خاتم النبيين صلى الله عليه وعلى آله وأصحابه وسلم) followed the Quran and demonstrated that all the teachings of the Holy Quran are applicable. The Holy Prophet (peace and blessings of Allah be upon him) himself has stated the purpose of his advent and said that "I have been sent as a teacher". So the salvation of humanity lies in following the Uswa-e-Hasna (the best model) of the Holy Prophet (خاتم النبيين صلى الله عليه وعلى آله وأصحابه وسلم). The Prophethood of the previous Prophets (عليهم السلام) was for specific nations, regions and according to the requirements of their conditions, while the Messengership and Prophethood of Hazrat Muhammad (خاتم النبيين صلى الله عليه وعلى آله وأصحابه وسلم) is for the entire creation until the Day of Resurrection. Allah Almighty says:

قُلْ يٰٓاَيُّهَا النَّاسُ اِنِّيْ رَسُوْلُ اللّٰهِ اِلَيْكُمْ جَمِيْعًا

Translation:

"(O Prophet Muhammad) Say, O people, I am a messenger of Allah (sent) to you all."

(Surah Al-Araf: 158)

The Holy Prophet (خاتم النبيين صلى الله عليه وعلى آله وأصحابه وسلم) said:

Translation:

"Every Prophet used to be sent to his nation only but I have been sent to all mankind."

(Sahih al-Bukhari: 335)

Prophets (عليهم السلام) do not convey the message of Allah Almighty to people only verbally, but they show everything by action so that it is easy for others to act. Allah Almighty says:

لَقَدْ كَانَ لَكُمْ فِيْ رَسُوْلِ اللّٰهِ اُسْوَةٌ حَسَنَةٌ

Translation:
"There is indeed a good model for you in the Messenger of Allah."
(Surah Al-Ahzab: 21)

Honor of Holy Prophet Muhammed (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ)

Allah Almighty has commanded to honor and respect the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ).

لِّتُؤْمِنُوْا بِاللّٰهِ وَرَسُوْلِهٖ وَتُعَزِّرُوْهُ وَتُوَقِّرُوْهُ ؕ

Translation:
"So that you (O people,) believe in Allah and His Messenger, and support him and revere him."
(Surah Al-Fath: 9)

From this verse, it is clear that alongwith the service of the religion, honoring and respecting the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) is also essential. Supporting the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ), and likewise his respect and honor are of equal importance.

Characteristics of the Prophethood of Muhammad (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ)

The Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) is the superior Prophet. Allah Ta'ala has given him (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) such qualities which were not special for the rest of the Prophets (عَلَيْهِمُ السَّلَام). Some of them are as follows:

- Allah Almighty granted the Miraj (Ascension) to the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) during which gave the gift of Salat (Prayer).
- His (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) teachings are global and universal in nature, which will continue to guide mankind as long as the world exists.
- On him (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) Allah Almighty has ended the chain of Prophethood and Messengership forever.
- Among the Prophets (عَلَيْهِمُ السَّلَام) on the Day of Resurrection, only the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) will have the right to intercede for sinners.
- Allah Almighty has given him (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) the reservoir of Kausar. On the Day of Judgment, his (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) Ummah will be watered from this reservoir.

Belief in the Finality of Prophethood in the light of the Holy Quran and the Hadith-e-Nabawi

It has been declared in more than one hundred places in the Holy Quran that the chain of guidance and revelation from Allah Almighty has been completed on Hazrat Muhammad (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ). After him (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ), no divine book will come, not a Messenger or a Prophet. It is as if the Shariah of him (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) abrogated all previous Shariahs. All the people who come

until the day of resurrection have to follow the book and the Shariah brought by the Holy Prophet Muhammad (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَأَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيِّيْنَ). This religion is the favorite of Allah Almighty and the announcement of its fulfillment upon him (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَأَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيِّيْنَ) has been announced by Allah Almighty Himself as follows:

اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ

Translation:
"Today, I have perfected your religion for you."
(Surah Al-Maidah: 3)

The Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَأَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيِّيْنَ) did not leave any part of the life of the people who will come to the Day of Judgement, on which he (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَأَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيِّيْنَ) did not give comprehensive and practical teachings. That is why Allah Almighty ended the chain of Prophets (عَلَيْهِمُ السَّلَام) on him (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَأَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيِّيْنَ). Allah Almighty says:

مَا كَانَ مُحَمَّدٌ اَبَآ اَحَدٍ مِّنْ رِّجَالِكُمْ وَلٰكِنْ رَّسُوْلَ اللّٰهِ وَخَاتَمَ النَّبِيّٖنَ ؕ

Translation:
"Muhammad is not a father of any of your men, but he is a messenger of Allah and the last of the prophets."
(Surah Al-Ahzab: 40)

The Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَأَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيِّيْنَ) himself said that I am the last Prophet and no prophet will come after me.

No one is a believer without accepting the belief of Khatm-e-Nabuwat (finality of prophethood). The entire Muslim Ummah is unanimous on this. This is the reason why during the period of Caliphate of the first Caliph Hazrat Abu Bakr Siddique (رَضِيَ اللهُ تَعَالٰى عَنْه), some people falsely claimed prophethood, so he (رَضِيَ اللهُ تَعَالٰى عَنْه) waged jihad against them.

Effects of Belief in the Finality of Prophethood

There are numerous arguments in this regard in the Quran and the Sunnah, and the Muslim Ummah has been always maintained the belief that the chain of prophethood has ended forever on Hazrat Muhammad (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَأَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيِّيْنَ). If any person claims messengership and/or prophethood under any circumstances, he will be a liar, an apostate and out of the circle of Islam. The Muslim Ummah has a consensus on this matter that faith in the "Fianlity of Prophethood" is an indispensable and mandatory religious requirement. In the present era, this faith should be widely published so that the new generation is fully aware of temptations, and lives its life with correct faith and belief to achieve success in this world and the hereafter.

EXERCISE

A. Choose the correct answer.

1. **In Islamic terminology, what do you call a person who conveys a message?**
   (a) Envoy (b) Saint (c) Prophet (d) Messenger

2. **According to the lesson, in which Surah, the life of the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) was described as the best model?**
   (a) Surah Al-Baqarah
   (b) Surah Al-Maidah
   (c) Surah Al-Ahzab
   (d) Surah Muhammad

3. **It is necessary to follow the book and Sharia brought by Hazrat Muhammad (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ).**
   (a) For all mankind till the Day of Resurrection
   (b) For all mankind of the present day
   (c) For all Muslims
   (d) For the Arabs

4. **For whom was the prophethood and messengership of the previous Prophets (عَلَيْهِمُ السَّلَام)?**
   (a) For their own tribe
   (b) For their own city
   (c) For a specific nation and region
   (d) For the entire universe

5. **Among the salient characteristics of Prophet Muhammad (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ), which is the most important characteristic?**
   (a) Revelation
   (b) Propagation of Tawheed (Monotheism)
   (c) Advocating good and forbidding evil
   (d) Intercession of the Muslim Ummah

B. Give short answers.

(i) Explain the literal and terminological meaning of Prophethood.
(ii) Why did Allah Almighty send Prophets and Messengers?
(iii) State two characteristics of Prophets (عَلَيْهِمُ السَّلَام).
(iv) Write a translation of the blessed verse on the Finality of Prophethood.

C. Answer in detail.

(i) Describe the importance of Belief of Prophethood in the light of Quran and Hadith.
(ii) Describe the importance of the Finality of Prophethood in Islam in the light of Quran and Hadith.
(iii) Describe the characteristics of the Holy Prophet Mohammad (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ).
(iv) The life of Messenger of Allah (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) is the best example for us, comment.

(v) Explain how we should live our lives by understanding the requirements of the belief of Prophethood and the belief of the Finality of Prophethood.

Activities for Students

- Write a research note on the characteristics of the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) Prophethood, especially the belief in the Finality of Prophethood.

Activities for Teachers

- Organize a discussion on the requirements and effects of the belief of Prophethood and the belief of the Fianlity of Prophethood.

LESSON

6

Belief in Malaika (Angels)

Learning Outcomes

After studying this lesson, students will be able to:

- Understand the concept of angels and the purpose of their creation.
- Understand the attributes of angels.
- Understand the responsibilities of angels.
- Review the etiquette of teaching and learning in the context of Hadith of Jibril.

"Malaika" is a word of Arabic language, which is the plural of "Malik". "Malik" literally means is to be the owner. Angels are a luminous creature created by Allah Almighty, who were created by Allah Almighty for His worship. The number of angels is very large, only Allah Almighty knows their exact number. In detailed faith, we testify to the beliefs that we believe in, including belief in angels.

Detailed Faith

اٰمَنْتُ بِاللّٰهِ وَمَلٰٓئِكَتِهٖ وَكُتُبِهٖ وَرُسُلِهٖ وَالْيَوْمِ الْاٰخِرِ
وَالْقَدْرِ خَيْرِهٖ وَشَرِّهٖ مِنَ اللّٰهِ تَعَالٰى وَالْبَعْثِ بَعْدَ الْمَوْتِ ط

Translation:

"I believe in Allah, and His angels, and His Books, and His Messengers, and in the Last Day, and in destiny, good and bad, is from Allah, and in the resurrection after death."

It is narrated in the blessed Hadith that during the journey of Isra and Miraj, when the Holy Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) reached the "Baitul Mamur" in the sky, which is the Qibla of the angels, he (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) saw that seventy thousand angels prayed there every day, and whoever (prayed and) went out of it once, never returned to it again, that is, his return never came again. (Sahih al-Bukhari: 3207)

Belief in Angels

Having belief in angels is of great importance in Islam. No one can become a Muslim without believing in angels. In the Holy Quran, Allah Almighty says:

اٰمَنَ الرَّسُوْلُ بِمَآ اُنْزِلَ اِلَيْهِ مِنْ رَّبِّهٖ وَالْمُؤْمِنُوْنَ ط كُلٌّ اٰمَنَ بِاللّٰهِ وَمَلٰٓئِكَتِهٖ
وَكُتُبِهٖ وَرُسُلِهٖ قف

Translation:
"The Messenger has believed in what has been revealed to him from his Lord, and the believers as well. All have believed in Allah and His angels and His Books and His Messengers."

(Surah Al-Baqarah: 285)

Belief in angels consists of four things:

- Belief in the existence of angels.
- Detailed belief in the angels whose names are known to us, and general belief in all the angels whose names are not known to us.
- Belief in the attributes of the angels that are known to us.
- Belief in the actions of the angels that are known to us, which they perform by the command of Allah Almighty, such as glorifying Allah and worshipping Him day and night without fatigue or boredom etc.

Creation of Angels

Allah Almighty created the angels from light. Hazrat Aisha (رَضِيَ اللّٰهُ تَعَالٰى عَنْهَا) narrates that the Messenger of Allah (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) said:

Translation:
"The Angels were born out of light and the Jinns were born out of the spark of fire and Adam was born as he has been defined (in the Quran) for you (i.e. he is fashioned out of clay)."

(Sahih Muslim: 2996)

Attributes of Angels

Angels are the luminous creatures of Allah Almighty. They are neither partners of Allah in divinity nor can they do anything on their own will. They only perform the services that Allah Almighty entrusts to them. They constantly praise and glorify Allah Almighty and prostrate before Him. They are neither lazy nor tired in fulfilling their duties and responsibilities. They are neither masculine nor feminine. The Holy Quran describes the characteristic of angels as follows:

لَّا يَعْصُوْنَ اللّٰهَ مَآ اَمَرَهُمْ وَيَفْعَلُوْنَ مَا يُؤْمَرُوْنَ

Translation:
"They do not disobey Allah in what He orders them, and do whatever they are ordered to do."

(Surah At-Tahrim: 6)

Actions of Angels

Allah has placed the aspect of complete obedience in the nature of the angels. They perform various tasks of the universe according to the command of Allah Almighty. They do not perform any work on their own will; they are only bound by the command of Allah Almighty. Allah Almighty says:

يَخَافُوْنَ رَبَّهُمْ مِّنْ فَوْقِهِمْ وَيَفْعَلُوْنَ مَا يُؤْمَرُوْنَ ﴿٥٠﴾

Translation:

"They fear their Lord above them and do as they are commanded."

(Surah An-Nahl: 50)

Angels have many duties. Some of them are as follows:

- They go to humans and other creatures with the message of Allah Almighty.
- They bring good news and punishment.
- Some angels stay with humans for their protection.
- Some angels are in search of gatherings of remembrance and knowledge.
- Some angels make supplications for good people.
- Some angels are appointed for the arrangements of Paradise and Hell.
- Some angels stand around the Throne of Allah Almighty, waiting for His command.
- Some angels remain engaged in worship and glorification of Allah at all times.
- Seventy thousand angels present themselves at the Roza-e-Rasool (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) morning and evening, offering the gift of Durood Sharif.

The Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) said about Hazrat Jibril (عليه السلام): "I saw Jibril in his original shape having six hundred wings, each wing filling the side of the horizon." (Sahih Muslim: 174).

Sometimes angels appear in human form by the command of Allah Almighty, as is well known about Hazrat Jibril (عليه السلام) that when Allah Almighty sent him to Hazrat Maryam (عليها السلام), he came to her in the form of a common man.

Famous Angels and Their Responsibilities

The names and responsibilities of the angels mentioned in the Holy Quran and Hadith are as follows:

Hazrat Jibril (عليه السلام)

He is the chief of all angels and is responsible for delivering the message of Allah Almighty. Allah Almighty sent him with his revelation to his prophets and messengers.

Hazrat Mikail (عليه السلام)

He is responsible for bringing rain and providing sustenance to creation as per the command of Allah Almighty.

Hazrat Azrael (عليه السلام)

He is responsible for taking the souls of creation at the time of death as per the command of Allah Almighty.

Hazrat Israfil (عليه السلام)

He is responsible for blowing the trumpet at the time of the resurrection of creation before the Day of Judgment.

Kiraman Katibin

Two angels are appointed for the protection and recording of the deeds of every person. One resides on the right side of the person and the other on the left.

Munkar and Nakir

When a person is placed in the grave after death, two angels come to him who question him about his Lord, his religion, and his Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ).

Rizwan

This is appointed as the keeper of Paradise.

Malik

This is appointed as the keeper of Hell.

Benefits of Believing in Angels

There are great benefits to believing in angels in the life of a believer, some of which are as follows:

- Believing in angels gives one an understanding of the greatness and power of Allah Almighty. As a result, the believer's love for Allah Almighty increases and his faith is strengthened in the fact that Allah Almighty is capable of everything.
- It increases obedience to Allah Almighty, because when a person believes that angels are writing down all his deeds, it causes fear of Allah Almighty in that person. Therefore, he tries to avoid disobeying Allah Almighty in every way.
- A believer is patient in obedience to Allah Almighty and feels peace and tranquility when he believes that there are countless angels with him in this vast universe who are carrying out the obedience of Allah Almighty in the best possible way.
- One learns to be grateful for Allah's grace upon humanity.

Hadith of Jibril (عليه السلام)

The Hadith of Jibril (عليه السلام) is a famous Hadith narrated by Hazrat Umar bin Khattab (رضي الله تعالى عنه) and other great companions (رضي الله تعالى عنهم) like Hazrat Abu Hurairah (رضي الله تعالى عنه). This narration is also found in authentic books of Hadith like Bukhari and Muslim. Once Hazrat Jibril (عليه السلام) came to the service of the Holy Prophet (صلى الله عليه وعلى آله وأصحابه وسلم). At that time, he (صلى الله عليه وعلى آله وأصحابه وسلم) was present among all the companions (رضي الله تعالى عنهم). He came in the form of a person whose clothes were extremely white and whose hair was unusually black and there were no signs of travel on him. None of the companions (رضي الله تعالى عنهم) knew him. He sat down with his knees touching the knees of the Holy Prophet (صلى الله عليه وعلى آله وأصحابه وسلم) and placed his hands on his thighs. He asked the Holy Prophet (صلى الله عليه وعلى آله وأصحابه وسلم), "O Muhammad (صلى الله عليه وعلى آله وأصحابه وسلم)! Tell me about Islam, what is Islam?" The Messenger of Allah (صلى الله عليه وعلى آله وأصحابه وسلم) said, "Islam is that you bear witness that there is no god worthy of worship except Allah and bear witness that Muhammad (صلى الله عليه وعلى آله وأصحابه وسلم) is the Messenger of Allah. And perform prayers and give Zakat and fast in Ramadan and perform Hajj to the House of Allah whenever you are able."

Then he asked again, "O Muhammad (صلى الله عليه وعلى آله وأصحابه وسلم)! Tell me about faith, what is faith?" The Holy Prophet (صلى الله عليه وعلى آله وأصحابه وسلم) said, "Faith is that you believe in Allah, believe in His angels, believe in His books, and believe in the messengers He has sent, believe in the Day of Resurrection, and that you believe in Qadr (Divine Decree) in all its entirety." He asked again, "O Messenger of Allah (صلى الله عليه وعلى آله وأصحابه وسلم)! Tell me about Ihsan (excellence)." The Messenger of Allah (صلى الله عليه وعلى آله وأصحابه وسلم) said, "That you fear Allah as if you are seeing Him, and though you see Him not, verily He is seeing you." After he departed, the Holy Prophet (صلى الله عليه وعلى آله وأصحابه وسلم) addressed his Companions (رضي الله تعالى عنهم), said: "He was Jibril; he came to you to teach you your religion." (Sahih Muslim: 9-10)

This Hadith teaches us the fundamental requirements for a stable society. A person should possess good character and morals. His intellect and thinking should be sound and positive. He should have peace and tranquility in society. Along with this, it is also necessary for a person to fully implement the basic beliefs of Islam. As if the relationship of Islam is with the body of man, the relationship of faith is with the intellect of man, and the relationship of Ihsaan is with the soul of man. That is, first comes the correction of existence, then the intellect, and in the third stage, awakening one's soul so that a person can become a complete human being who can play a positive and creative role in society.

Education and Learning Manners

In the light of the Hadith of Jibril (عليه السلام), the following manners of education and learning become clear:

- Just as the Holy Prophet (خاتم النبيين صلى الله عليه وعلى آله واصحابه وسلم) used to hold gatherings of knowledge for the education and training of his Companions (رضي الله تعالى عنهم), so should scholars and teachers also hold regular gatherings of education and training.
- Cleanliness and purity should be maintained in the gathering of knowledge, and clean clothes should be worn.
- The student should sit before the teacher with respect and dignity so that the teachings have a greater impact.
- Question and answer should be encouraged in the gathering of education, as questioning is called the key to knowledge.
- One should go to such scholars and jurists for the acquisition of knowledge who are experts in their field of knowledge.
- The real benefit of education and learning is that after acquiring knowledge, it should also be acted upon.

EXERCISE

A. Choose the correct answer.

1. **Allah Almighty created angels from:**
   (a) Fire (b) Light (c) Soil (d) Air
2. **Angels are bound to:**
   (a) Their own will (b) The command of Allah Almighty
   (c) The order of Prophets (عليهم السلام) (d) The order of Saints (رحمة الله عليهم)
3. **The number of feathers of Hazrat Jibril (عليه السلام) are:**
   (a) Three hundred (b) Four hundred (c) Five hundred (d) Six hundred
4. **The greatest benefit of having firm belief in angels, especially the noble ones, is that a person:**
   (a) Remains fearful of evil deeds at all times

(b) Avoids committing sins in the light of day

(c) Worships by staying awake all night

(d) Prevents others from doing evil deeds.

5. **Who is responsible for blowing the trumpet at the time of resurrecting all of creation before the Day of Judgment?**

(a) Hazrat Jibril (عليه السلام)

(b) Hazrat Mikail (عليه السلام)

(c) Hazrat Israfil (عليه السلام)

(d) Hazrat Azrael (عليه السلام)

6. **The most important topic of Hadith of Jibril (عليه السلام) is:**

(a) The pillars of Islam and faith

(b) Cleanliness and purity

(c) Gratitude for favors

(d) The importance of education

7. **What lesson do we learn from Hadith of Jibril (عليه السلام) about education and learning?**

(a) One should attend the gatherings of scholars and teachers with respect

(b) One should not ask too many questions from elders

(c) One should revise the previous lessons at home

(d) One should invite scholars and teachers to their home for education

B. Write short answers to the following questions.

(i) In the detailed explanation of faith, what beliefs do we testify to?

(ii) Explain the meaning and connotation of the word "Malaika".

(iii) What do you know about the number of angels?

(iv) What is the task of Munkar and Nakir?

(v) What are the four benefits that result in life from believing in angels?

(vi) Write the Hadith about the form of Hazrat Jibril (عليه السلام).

C. Write detailed answers to the following questions.

(i) What is meant by believing in angels? And why is it necessary to respect angels?

(ii) Write notes on the creation, attributes, and responsibilities of angels.

(iii) What is meant by Hadith of Jibril (عليه السلام)? And what lessons can be learned about education and training from Hadith of Jibril (عليه السلام)? Explain.

Activities for Students

- Students should make a list of some Quranic verses (Surah name and verse number) in which angels are mentioned.
- Make a list of the names of some angels mentioned in the Quran and Sunnah, along with their responsibilities.

Activities for Teachers

- Tell the students that Allah Almighty is not dependent on any creature, including angels, for the execution of His commands.
- Teach the students that angels are the luminous creation of Allah Almighty, and it is very important to believe in them.
- Explain to the students how lessons can be learned from Hadith of Jibril (عليه السلام) regarding the etiquette of education and learning, and conduct exercises in the school/class to demonstrate these etiquettes practically.

LESSON

7

Divine Books (Heavenly Books)

Learning Outcomes

After studying this lesson, students will be able to:

- Understand the importance and purpose of the revelation of heavenly books for the guidance of mankind.
- Know the introduction of the owners of the books and the owners of the scriptures of the Prophets (عليهم السلام).
- Know the brief history of the heavenly books.
- Know the common teachings of the heavenly books.
- Understand the difference between polytheists and people of the book and be aware of the brief commandments regarding the people of the book.

Necessity and Importance

With the advent of man in the world, Allah Almighty began the series of divine teachings for the fulfillment of his basic spiritual and physical needs. These teachings were in accordance with man's mental capacity and understanding. As man's mental growth and development progressed, so did his intellectual abilities, and accordingly, the series of Allah's teachings for mankind continued. In every era, chosen beings have been manifesting in the world for the recognition of the self of Allah Almighty and access to reality. Through whom divine teachings reached mankind for their guidance. Therefore, Allah Almighty revealed teachings mentioned in scriptures and books from time to time for the success of man in the world and the hereafter, which play a central role in refining human thought.

History of Heavenly Books

The teachings of Allah Almighty sent to mankind begin with the Sahifahs (scriptures). A Sahifah (scripture) is something on which can be written. Similarly, one side of a leaf is also called a page. The history of heavenly Sahifahs (scriptures) begins with Hazrat Ibrahim (عليه السلام). The mention of the descent of Sahifahs (scriptures) on Hazrat Ibrahim (عليه السلام) is present in the Holy Quran. His teachings were mostly oral. These teachings remained more enlightened in the Bani Israil because Prophets (عليهم السلام) kept coming

The Meaning of Sahifah (Scripture)

The word "Sahifah" has several meanings in the Holy Quran, the Hadith-e-Nabawi (عَلَى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ غَائِمَا الْمُؤْمِنِينَ), and in Arabic literature. For example, it refers to the Book of Deeds, a letter or a written document, or a decree or an order.

to them. Later, when the Torah was compiled, the history of Hazrat Ibrahim (عليه السلام) and his teachings were also included in it.

Regarding these Sahifahs (scriptures) and books, there is a narration from Hazrat Abu Zar Ghafari (رضي الله تعالى عنه) in which all the Sahifahs (scriptures) are mentioned. The Holy Prophet (خاتم النبيين صلى الله عليه وعلى آله وأصحابه وسلم) said:

Translation:

"I asked the Messenger of Allah (خاتم النبيين صلى الله عليه وعلى آله وأصحابه وسلم) how many books did Allah Almighty reveal? He (خاتم النبيين صلى الله عليه وعلى آله وأصحابه وسلم) replied: One hundred and four books. Fifty scriptures were revealed to Prophet Sheeth (عليه السلام), thirty scriptures to Prophet Idris (عليه السلام), ten scriptures to Prophet Ibrahim (عليه السلام), and ten scriptures to Prophet Musa (عليه السلام) before the revelation of the Tawrat (Torah). And four books were revealed: the Tawrat (Torah), the Zaboor (Psalms), the Injeel (Gospel), and the Holy Quran."

(Sahih Ibn Hibban: 361)

The scriptures of the previous Prophets (عليهم السلام) have extincted. If the details of any scripture are still available, it is only the Scriptures of Ibrahim. The Scriptures of Ibrahim were first recited by Hazrat Ibrahim (عليه السلام) to his nation, then in Syria by his younger son Hazrat Ishaq (عليه السلام), and in Arabia by his elder son Hazrat Ismail (عليه السلام) to their respective nations. Then these scriptures continued to be passed down from one to another in the lineage of Hazrat Yaqoob (عليه السلام). The Scriptures of Ibrahim contained the message of Tauheed (Oneness of Allah) and exhortation.

Belief in Heavenly Books

Belief in heavenly books is one of the fundamental beliefs and pillars of faith. A person's faith will not be correct until he believes in the books revealed by Allah Almighty to his prophets. Belief in books includes the following:

- Confirming and acknowledging that all these books have been revealed by Allah Almighty to His prophets with clear truth and guidance.
- This is the Word of Allah, not the word of anyone else. Allah Almighty spoke truly through them as He willed and as He intended.
- These are true and truthful books, and in them is guidance and light for those to whom they were revealed.

Virtues of the Holy Quran

Allah Almighty says regarding the Holy Quran:

وَاَنْزَلْنَآ اِلَيْكَ الْكِتٰبَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتٰبِ وَمُهَيْمِنًا عَلَيْهِ ﴿٤٨﴾

Translation:

"We have sent down to you the Book with truth, confirming the Book before it, and a protector for it."

(Surah Al-Maidah: 48)

Divine Books and their Recipients (Prophets (عليهم السلام))

Tawrat (Torah)

The first revealed book is the Tawarat (Torah), which was revealed to Hazrat Musa (عليه السلام). According to Jewish belief, Allah granted Hazrat Musa (عليه السلام) two types of laws on Mount Sinai. One was revelation written on tablets, known as

The Meaning of Asfar-e-Khamsa (Pentateuch)

It refers to the five books on which the Tawrat (Torah) is based.

"written revelation. "Later, these tablets were transcribed verbatim into the Tawrat (Torah). The other was revelation inspired in Hazrat Musa (عليه السلام), called "verbal revelation". These laws were for the specific explanation of the written laws. The Tawar (Torah) is considered a collection of five books, also referred to as the Asfar-e-Khamsa (Pentateuch). Historically, the Tawar (Torah) is the first revealed book. At the time of its revelation, the art of magic and sorcery was prevalent in Egypt. Therefore, Hazrat Musa (عليه السلام) was granted miracles at the time of the Tawart's (Torah's) revelation. Thus, this moment in human thought has always sought miracles. In this regard, the miracles of Hazrat Musa (عليه السلام) are numerous in this era, which have been preserved in the Tawart (Torah) and made a guide for the Bani Israil.

Zaboor (Psalms)

The literal meaning of Zaboor (Psalms) is "book," but in common usage, the word Zaboor (Psalms) has become specific to that heavenly book which was revealed upon Hazrat Dawud (عليه السلام). Zaboor (Psalms) is in fact in harmony with the central theme of the Bible, because it also includes the praise of Allah, gratitude to Allah Almighty, faith in Allah, hope, repentance for sins, and loyalty to Allah Almighty. Zaboor (Psalms) was filled with hymns of praise to Allah Almighty, and Allah Almighty had bestowed such a tone and effective beauty upon Hazrat Dawud (عليه السلام) that when he recited Zaboor (Psalms), not only humans and jinn but also animals and birds would come into ecstasy.

Injeel (Gospel)

Injeel (Gospel) is the last divinely revealed book of the Bani Israil, revealed upon Hazrat Isa (عليه السلام). In Injeel (Gospel), Prophet Isa (عليه السلام) also gave the good news of the coming of the Master of the Universe, Holy Prophet Hazrat Muhammad (صلى الله عليه وعلى آله وأصحابه وسلم). While Injeel (Gospel) is the word of Allah in terminology, the meaning of this word also includes the topics and purposes contained in it. The word "Injeel" means good news.

The style of the teachings mentioned in Injeel (Gospel) is according to the mental level of the Bani Israil, which includes prose style of narration and dialogue. Through dialogue, Allah Almighty not only teaches the style of speech but also attracts man towards the teachings contained in it. That is why commandments were explained through this style in the last era of the Bani Israil.

The Holy Quran

The Holy Quran is the last heavenly book of Allah Almighty, revealed upon the Holy Prophet Hazrat Muhammad (صلى الله عليه وعلى آله وأصحابه وسلم). Just as the chain of prophets ends with him (صلى الله عليه وعلى آله وأصحابه وسلم), so does the book revealed upon him (صلى الله عليه وعلى آله وأصحابه وسلم) is also the last heavenly book. Allah Almighty has completed His message and His religion in its form. Allah Almighty says:

اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَاَتْمَمْتُ عَلَيْكُمْ نِعْمَتِيْ وَرَضِيْتُ لَكُمُ الْاِسْلَامَ دِيْنًا ؕ

Translation:
"Today, I have perfected your religion for you, and have completed My blessing upon you, and chosen Islam as Din (religion and a way of life) for you."
(Surah Al-Maidah: 3)

The Holy Quran is a comprehensive book. It is free from all kinds of distortion and is an

eternal miracle that will remain until the Day of Resurrection. In it, Allah Almighty has explained everything. There is no such matter whose knowledge is not present in the Holy Quran. From religious issues to worldly affairs and the knowledge of science, we also get it from the Holy Quran. Every secret of success is present in it for us. Success in this world and the hereafter is not possible without the teachings of the Holy Quran. Learning and acting upon its teachings is also necessary because no divine guidance will be revealed after it, so success in this world and the hereafter lies in learning and acting upon it.

Common Teachings of Heavenly Books

We must believe that Allah Almighty has revealed His word to His messengers. The Oneness of Allah Almighty and His worship is emphasized in all heavenly books. All heavenly books have shown ways of guidance and guidance for mankind, and have also mentioned guiding principles for success in the world and the hereafter.

Relations with People of the Book

According to Islam, the People of the Book are Christians and Jews, who had heavenly scriptures that were later abrogated. Muslims are allowed to eat with the People of the Book (with the observance of halal). The Messenger of Allah (عَلَيْهِ الصَّلٰوةُ وَالسَّلَام) emphasized the protection of their rights. Islam commands us to respect the books revealed for the People of the Book and the eternal teachings contained therein. Examples of good treatment and tolerant attitude towards the People of the Book are found in the era of the Holy Prophet (عَلَيْهِ الصَّلٰوةُ وَالسَّلَام) and the Companions (رَضِيَ اللّٰهُ تَعَالٰى عَنْهُمْ). Non-Muslims who do not oppose Islam should be treated with mutual sympathy and human rights should be upheld.

Summary

We should consider the teachings of all heavenly books to be true and respect them wholeheartedly. We should also firmly believe that the Holy Quran encompasses the teachings of all previous books. By believing in all heavenly books and accepting their common universal teachings, peace and goodwill will prevail in the world, which will provide better opportunities to convey the eternal teachings of Islam to others.

EXERCISE

A. Choose the correct answer.

1. **Which book contains the good news of the advent of the Holy Prophet (عَلَيْهِ الصَّلٰوةُ وَالسَّلَام)?**
   (a) Tawrat (Torah)
   (b) Zaboor (Psalms)
   (c) Injeel (Gospel)
   (d) Holy Quran
2. **The history of the Heavenly Books begins with:**
   (a) Hazrat Adam (عَلَيْهِ السَّلَام)
   (b) Hazrat Idris (عَلَيْهِ السَّلَام)
   (c) Hazrat Ibrahim (عَلَيْهِ السَّلَام)
   (d) Hazrat Musa (عَلَيْهِ السَّلَام)

3. **The common teachings of the Heavenly Books include:**
   (a) Tauheed (Monotheism) and worship of Allah
   (b) Belief in the pillars of Islam
   (c) Belief in the finality of Prophethood (خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ)
   (d) Taraweeh and Itikaf in Ramadan

4. **The last divinely revealed book of the Bani Israil is:**
   (a) Tawrat (Torah) (b) Zaboor (Psalms) (c) Injeel (Gospel) (d) Holy Quran

5. **The reason why the Tawrat (Torah) is called "Asfar-e-Khamsa (Pentateuch)" is:**
   (a) It is a collection of five books (b) It is the first regular book
   (c) It mentions miracles (d) It is a written revelation

B. Write short answers to the following questions.

(i) Write the Hadith-e-Nabawi (خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ) regarding the number of Heavenly Books and Sahifahs (Scriptures).

(ii) What is meant by Written Revelation and Verbal Revelation?

(iii) Who are meant by People of the Book?

(iv) What teachings are given in the Zaboor (Psalms)?

(v) What is the style of address in the Injeel (Gospel)?

C. Write detailed answers to the following questions.

(i) Write a note on the necessity and importance of Heavenly Books.

(ii) What is meant by belief in Heavenly Books? Also, why is it obligatory for us to respect the Heavenly Books? Explain.

(iii) Write a detailed note on the famous Heavenly Books and shed light on the common teachings found in them.

Activities for Students

- Make a list of a few Quranic verses (mentioning the Surah name and verse number) that mention the common teachings of the Heavenly Books.
- List different ways to practically demonstrate cooperation and good conduct with followers of other religions in class or school.

Activities for Teachers

- Narrate a few incidents mentioned in the Holy Quran and Sunnah about the previous nations.
- Educate students to respect other Heavenly Books and also tell them that the original source of guidance for us is the Holy Quran.

LESSON

8

Belief in the Hereafter

Learning Outcomes

After studying this lesson, students will be able to:

- Know about the belief in the Hereafter and its rational and empirical proofs.
- Know about Barzakh, Resurrection, Maqam-e-Mahmood, Haud-e-Kausar, Mizan, Shafaat, Paradise and Hell.
- Assess the deeds that lead to Paradise and Hell.

Meaning and Connotation of the Hereafter

The meaning of Akhirat (Hereafter) is "that which comes later". In contrast, the meaning of Dunya (World) is "that which is near". Our present life, which we are currently experiencing, is called Dunya (World) because it is close to us. The life after this life is called Akhirat (Hereafter). Belief in the Hereafter is a fundamental pillar of Islam, and every Muslim is required to have firm faith and belief in it.

The Holy Prophet Hazrat Muhammad (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) said:

Translation:

"A person cannot be a believer until he believes in four: He testifies that there is no god but Allah and that Muhammad (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) is the Messenger of Allah (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) whom He sent with the Truth, and he believes in the death, and he believes in the Resurrection after death, and he believes in Al-Qadar."

(Jami at-Tirmidhi: 2145)

Allah Almighty says:

وَاتَّقُوْا يَوْمًا تُرْجَعُوْنَ فِيْهِ اِلَى اللّٰهِ

Translation:

"Be fearful of a day when you shall be returned to Allah"

(Surah Al-Baqarah: 281)

The clear difference between the life of Dunya (World) and Akhirat (Hereafter) is that the life of Dunya is short-lived and temporary. Dunya (World) is a place for deed, and after death, a person embarks on the journey of Akhirat (Hereafter). The life of Akhirat (Hererafter) is eternal. Belief in the Hereafter holds immense importance in Islam. After Tauheed (Oneness of Allah) and Risalat (Prophethood), the aspect emphasized most in Islam is belief in the Hereafter. A major reason for this is that without belief in the Hereafter, a person's other beliefs and views cannot attain maturity, and their faith cannot be complete.

Belief in the Hereafter means believing with certainty that this universe will one day perish

at an appointed time. Allah Almighty will resurrect everyone. Every person's record of deeds will be presented before Allah Almighty. Then, the scales will be balanced, and all human deeds will be weighed. The person whose good deeds outweigh their evil deeds will be admitted to Paradise, and the person whose evil deeds outweigh their good deeds will be thrown into Hell. This Day of Reckoning is called Yawm al-Qiyamah (Day of Resurrection) or Yawm al-Hashr (Day of Gathering). Paradise will be an extremely comfortable and peaceful abode for the righteous. But the abode of the disbelievers and the sinners will be Hell, which is a place of extreme torment and suffering. The believers will eventually enter Paradise by the grace of Allah Almighty after completing their punishment.

Arguments for the Belief in the Hereafter

- A person who believes in Allah Almighty and His Messenger Hazrat Muhammad (صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) also believes in the Hereafter. The Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) also taught us this belief that we should have faith in it.
- How can it be accepted that good and bad deeds have the same result? Therefore, man must reach the conclusion that there should be a day when every human being is rewarded for his deeds, and good people are rewarded for their good deeds and bad people are punished for their bad deeds.
- Belief in the Hereafter makes a person's life and conduct serious. He can understand the true difference between good and evil. And he can become successful by leaving the worldliness and walking on the path of Islam.
- Belief in the Hereafter creates a sense of accountability in man. Surah Al-Qariah and Surah Al-Zilzal of the Holy Quran state that before doing any deed, a person should think that one day this world will end and all human beings will have to appear before their Lord and answer for their deeds.

The Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) said:

"Al-Firdaus is the highest of Paradise and its most expansive, and above that is the Throne of Ar-Rahman (the Most Merciful). So when you ask Allah, ask Him for Al-Firdaus."

(Jami at-Tirmidhi: 2530)

- The life of the Hereafter is not merely an imagination or a dream, but believing in it brings a significant change in a person's practical life. A person becomes aware that his every action and every deed is being watched, and the reward and punishment for those deeds is certainly determined. Allah Almighty says:

فَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَّرَهٗ ۝٧ وَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَّرَهٗ ۝٨

Translation:

"So, whoever does any good act (even) to the weight of a particle will see it. And whoever does evil (even) to the weight of a particle will see it."

(Surah Al-Zilzal: 7-8)

Barzakh

In the linguistic sense, Barzakh means a barrier or obstruction between two things. In the terminology of Sharia, it refers to the period between death and the Day of Resurrection. After death, all jinn and humans will remain in Barzakh according to their ranks. Allah Almighty says:

ثُمَّ اِنَّكُمْ بَعْدَ ذٰلِكَ لَمَيِّتُوْنَ ﴿١٥﴾ ثُمَّ اِنَّكُمْ يَوْمَ الْقِيٰمَةِ تُبْعَثُوْنَ ﴿١٦﴾

Translation:
"Then, after all this, you are to die. Then you are to be raised again on the Day of Judgment."

(Surah Al-Muminun: 15-16)

Day of Judgment

The Holy Quran states that worldly life is merely a play and entertainment, which will not last forever. A time will come when the angel Israfil (عليه السلام) will blow the horn, and by Allah's command, everything in the world will perish. Rivers, streams, and seas will dry up. Mountains will crumble into dust. Nothing will remain except Allah's being. This will be the Day of Judgment.

Some time after the destruction of this world, by Allah's command, angel Israfil (عليه السلام) will blow the horn again. As a result, all humans will be brought back to life and gathered in a clear and open plain, where they will be held accountable for their deeds. This other world is called the Hereafter, and it is also called the Day of Judgment. The Holy Quran mentions it as follows:

Translation:
"Say, Allah gives you life, then makes you die, then He will assemble you on the Day of Judgement in which there is no doubt, but most of the people do not know."

(Surah Al-Jathiyah: 26)

Book of Deeds

Allah Almighty has appointed two angels with every human being. These angels are called "Kiraman Katibin". They keep writing down the good and evil deeds of every human being day and night and keep a regular account of them. This account is the human's book of deeds. On the Day of Judgment, every human will be presented with their book of deeds. The righteous will be given it in their right hand, and the evil ones in their left hand. In the field of resurrection, the scales will be balanced. In one pan will be the human's good deeds, and in the other, their evil deeds. If the weight of good deeds is greater, they will be forgiven, and the angels of mercy will take them to Paradise. If the weight of evil deeds is greater, the angels of hell will take them to hell.

Hoze-Kausar (The Pool of Abundance), Intercession of the Holy Prophet (صلى الله عليه وعلى آله واصحابه وسلم خاتم النبيين), and Maqam-e-Mahmud (The Praiseworthy Station)

The literal meaning of Kausar is "abundant goodness". It is the name of the pool in Paradise that Allah Almighty will give to His beloved Prophet Hazrat Muhammad (صلى الله عليه وعلى آله واصحابه وسلم خاتم النبيين). From its pure water, the Holy Prophet's (صلى الله عليه وعلى آله واصحابه وسلم خاتم النبيين) Ummah will be blessed. The Hadith states that the Kausar river is actually in Paradise, from two of its canals, water will flow into the Hoze-Kausar. The Hoze-Kausar will be in the field of resurrection. Imagine the importance of the Hoze-Kausar in the heat and breathlessness of the Day of Judgment. The Holy Prophet (صلى الله عليه وعلى آله واصحابه وسلم خاتم النبيين) will be seated in the middle of this Hoze-Kausar and will give his Ummah to drink

The Holy Prophet (صلى الله عليه وعلى آله واصحابه وسلم خاتم النبيين) said:
"The width of my Hoze-Kausar is equal to the distance between Aila (a town in Sham) and Sana' (the capital of Yemen) and it has as many (numerous) jugs as the number of stars of the sky."
(Sahih al-Bukhari: 6580)

from the Hoze-Kausar, filling their cups. The Holy Prophet's (صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) Ummah will drink from the Hoze-Kausar before entering Paradise. Whoever drinks its water once will never be thirsty again. The water of the Hoze-Kausar will be whiter than milk and sweeter than honey, and its bottom mud will be more fragrant than musk. (Sahih Muslim: 2301)

The Day of Resurrection will be a day of hope and good tidings for the believers. The Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) will be granted the Maqam-e-Mahmud on the Day of Resurrection, meaning he (صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) will exercise the greatest intercession. Only he (صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) will have the authority to intercede on the Day of Resurrection. All sinners will await his (صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) intercession, and Allah Almighty will accept his (صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) intercession on behalf of the sinners, and thus the Muslim nation will be forgiven. Allah Almighty says:

وَمِنَ الَّيْلِ فَتَهَجَّدْ بِهٖ نَافِلَةً لَّكَ ۖ عَسٰٓى اَنْ يَّبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُوْدًا ﴿٧٩﴾

Translation:

"And during the night, wake up for Salah of tahajjud , an additional prayer for you. It is very likely that your Lord will place you at Praised Station."

(Surah Bani Israil: 79)

In the Hereafter, the Mizan (Scales) and the Bridge of Sirat

The scenes of the Hereafter, as described in the Holy Quran and the Hadith, are so terrifying that human endurance cannot bear them. On that day, there will be self-indulgence and no one will be of use to anyone. If anything is of use, it will be a person's own deeds, for which they will have to account. Deeds will be weighed by means of the Scales. The Scales is a balance which will be set up on the Day of Resurrection for weighing deeds. Weighing will be done with such Scales that have two pans, and the expanse of each pan is as vast as the expanse between the East and the West. On the Day of Resurrection, the deeds of all people will be weighed in these Scales. Those whose deeds are heavy will be successful, and those whose deeds are light will be at a loss.

On the Day of Resurrection, all people will have to cross a bridge to go to Paradise. This bridge is called the Bridge of Sirat. This bridge will be set up over Hell, which will be thinner than a hair and sharper than a sword. Every good and bad, believer and unbeliever, will pass over it. Good people will cross this bridge safely, while the unbelievers will fall from this bridge into Hell.

Deeds that take to Paradise and Hell

Whoever dies in a state of faith will certainly be worthy of Paradise. But punishment will be given by Allah Almighty for the sins and shortcomings committed in life. Associating partners with Allah Almighty, not observing prayers, not fasting the obligatory fasts of Ramadan, not giving Zakat, not performing Hajj despite having the ability, are such major sins that Allah dislikes them intensely. Their punishment can be given to man in the form of Hell. Along with this, not giving people their rights, disobeying parents, reducing in measurement and weight, abusing, breaking promises, causing trouble to people, calling people by bad names, etc. are such sins that Allah's grip will be severe on them. The Muslim who avoids all these sins will find his abode in Paradise by the mercy of Allah. Performing all duties including prayers, taking full care of the rights of Allah as well

as the rights of the people, takes a person to Paradise. Paradise is such a place where every kind of blessing that a person can imagine will be available.

Therefore, we should remain steadfast on the right path and always perform those actions that please Allah Almighty. We should strictly adhere to the pillars of Islam. Along with worshiping Allah Almighty, we should also adopt a truthful and honest attitude towards the rights of people. By conducting worldly affairs in a proper manner with the fear of the Hereafter, a person can save himself from hellfire and make Paradise his eternal abode.

EXERCISE

A. Choose the correct answer.

1. The meaning of the Hereafter is:

(a) The thing that comes after
(b) The thing that comes before
(c) The thing that comes in between
(d) The thing that ends

2. What will happen on the Day of Judgment?

(a) Water will be given to drink
(b) The sinners will be punished
(c) Deeds will be weighed
(d) The dead will be brought back to life

3. Which belief mentions resurrection after death?

(a) Tauheed
(b) Prophethood
(c) Angels
(d) The Hereafter

4. The Holy Prophet Hazrat Muhammad (صلی اللہ علیہ وعلیٰ آلہٖ واصحابہٖ وسلم) will be granted the Maqam-e-Mahmud on the Day of Judgment and he (صلی اللہ علیہ وعلیٰ آلہٖ واصحابہٖ وسلم) will intercede of:

(a) Bani Israil only
(b) Ahle Harmain Shareefain
(c) His beloved Ummah
(d) All mankind

5. The period between death and the Day of Judgment is called:

(a) The Hereafter
(b) Barzakh
(c) The Day of Resurrection
(d) The Bridge of Sirat

6. On the Day of Judgment, the eyes of sinful Muslim Ummah will be most drawn to:

(a) The heat of the Day of Judgment
(b) The justice of Allah
(c) The intercession of the Holy Prophet (صلی اللہ علیہ وعلیٰ آلہٖ واصحابہٖ وسلم)
(d) Towards other Ummahs

7. In this world, belief in the Hereafter saves a person from:

(a) Paying rights of the people
(b) Paying Zakat
(c) Evil deeds
(d) Enjoining what is good

B. Write short answers to the following questions.

(i) Explain the connotation of the Hereafter.

(ii) Write one verse from the Holy Quran about the belief in the Hereafter and its translation.

(iii) Present one rational argument about the belief in the Hereafter.

(iv) What is meant by Barzakh?

(v) What will be the importance of the Hoze-Kausar on the Day of Judgment?

(vi) What is meant by the Holy Prophet (صلی اللہ علیہ وعلی آلہ واصحابہ وسلم) being granted the Maqam-e-Mahmud?

(vii) What is meant by the intercession of the Holy Prophet (صلی اللہ علیہ وعلی آلہ واصحابہ وسلم), and who people will benefit from it?

C. Write detailed answers to the following questions.

(i) Write a detailed note on the belief in the Hereafter in the light of the Holy Quran and Hadith.

(ii) Explain the requirements for complete belief in the Mizan (Scales) and Sirat (Bridge) in the Hereafter.

(iii) Explain the arguments for the belief in the Hereafter in detail.

(iv) Present a comparative review of the deeds that lead to Paradise and Hell in relation to the rights of Allah and the rights of people.

Activities for Students

- Make a list of a few Quranic verses (Surah name and verse number) that mention the belief in the Hereafter and Paradise and Hell.
- Make a list of the deeds that lead to Paradise and Hell.

Activities for Teachers

- Conduct a discussion on the impact of the belief in the Hereafter on practical life.
- Highlight more commandments from the Holy Quran and Sunnah to encourage students to prepare for the Hereafter.

LESSON

9

Prayer (Salat)

Learning Outcomes

After reading this lesson, the students will be able to:

Know about prayer, understand its social importance and influence, and be able to observe prayer.

- Know the obligation of prayer in the light of Quran and Sunnah.
- Understand the virtues and importance of prayer, especially congregational prayer.
- Understand the basic philosophy of prayer.
- Understand the wisdom of prayer and its social, spiritual and physical benefits.
- Evaluate the external and internal effects of observing prayer (purity and cleanliness, discipline, punctuality, self-purification) in practical life.

Among the five pillars of Islam, after Tawheed (Monotheism), the first obligation is prayer. Asking for grace and mercy from Allah and performing servitude with utmost humility and submission is called prayer. Prayer is the special way of remembering and thanking Allah that the Holy Prophet (عَلَّمَهُمُ اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) taught us. Every creature in the universe seems to be engaged in praising, praying and glorifying Allah Almighty in his own way.

Obligation and Importance of Prayer

Prayer is the most important pillar of Islam after faith. The importance and virtue of prayer have been mentioned frequently in the Holy Quran and the blessed Hadiths, in which great rewards for establishing prayer and strict commination have been announced for neglecting it. Prayer has been mentioned more or less seven hundred times in the Holy Quran, of which 80 times it has been mentioned directly. No other pillar of Islam is mentioned this frequently. Allah Almighty says about it:

وَاَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ وَارْكَعُوْا مَعَ الرّٰكِعِيْنَ ﴿٤٣﴾

Translation:

"And be steadfast in *Salah* (prayer), and pay *Zakah*, and bow down with those who bow down."

(Surah Al-Baqarah: 43)

All the Prophets (عليهم السلام) themselves used to organize prayers and ordered their Ummahs to organize prayers as well. Among the five pillars of Islam, after martyrdom, Tawheed (monotheism), and belief in Prophethood, the obligatory duty that has been ordered in the Holy Quran and Sunnah with emphasis is prayer. By studying the blessed Hadiths, it becomes clear that prayer is very important in Islam.

It is narrated from Hazrat Abdullah bin Umar (رضي الله تعالى عنه) that the Holy Prophet (صلى الله عليه وعلى آله وأصحابه وسلم خاتم النبيين) said:

Translation:

(The superstructure of) Islam is raised on five (pillars), testifying (the fact) that there is no god but Allah, that Muhammad is His bondsman and messenger, and the establishment of prayer, payment of Zakat, Pilgrimage to the House (Ka'ba) and the fast of Ramadan.

(Sahih Muslim: 16)

The Holy Prophet (صلى الله عليه وعلى آله وأصحابه وسلم خاتم النبيين) said on another occasion: "Make prayer obligatory, and fear Allah concerning your slaves." (Sunan Abi Dawud: 5156)

Prayer is the most important duty for Muslims. This is the most superior practice in Islamic worship. It is narrated on the authority of Abdullah bin Masood (رضي الله تعالى عنه) that he asked the Messenger of Allah (صلى الله عليه وعلى آله وأصحابه وسلم خاتم النبيين), which deed was the best. The Holy Prophet (صلى الله عليه وعلى آله وأصحابه وسلم خاتم النبيين) replied: "Salat (prayer) at its appointed hour." (Sahih Muslim: 85).

Allah Almighty says:

وَالَّذِيْنَ هُمْ عَلٰى صَلَاتِهِمْ يُحَافِظُوْنَ ﴿٣٤﴾ اُولٰٓئِكَ فِيْ جَنّٰتٍ مُّكْرَمُوْنَ ﴿٣٥﴾

Translation:

"And those who take due care of their *Salah*. Those will be honoured in gardens (of *Jannah*)."

(Surah Al-Maarij: 34-35)

In another blessed Hadith it is stated that "Surely Salat (prayer) erases previous sins". (Musnad Ahmad: 6832)

The Messenger of Allah (صلى الله عليه وعلى آله وأصحابه وسلم خاتم النبيين) said: "On the Day of Resurrection, the obligatory prayer will take account first among the deeds of a person. If the prayer is correct, he will be successful, and if the prayer is not correct, he will be unsuccessful and at a loss." (Jami at-Tirmidhi: 378)

At another place, Allah's Messenger (صلى الله عليه وعلى آله وأصحابه وسلم خاتم النبيين) said: "The key to Paradise is Salat, and the key to Salat is Wudu." (Jami at-Tirmidhi: 4)

It is narrated from Hazrat Anas bin Malik that Allah's Messenger (صلى الله عليه وعلى آله وأصحابه وسلم خاتم النبيين) said: "The delight of my eyes has been provided in prayer." (Sunan an-Nasai: 3939)

Warning on Abandonment of Prayer

Prayer (Salat) is the main pillar of Islam and the distinguishing act that eminent a believer from an unbeliever. In the teachings of the Quran and Sunnah, where the compliance of the obligatory prayer has been declared as the building of religion, abandoning it has been considered as the cause of ruin and destruction of religion. In the Holy Quran, Allah Almighty said about the people of Hell that when they will be asked: "What has brought you to *Saqar*? (Hell). They will say, We were not among those who offered *Salah* (obligatory prayer)." (Surah Al-Muddaththir: 42-43)

In the blessed Hadiths, the warning on abandonment of prayer is also announced at several places. The Holy Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) said: "Between man and polytheism and unbelief is the abandonment of Salat." (Sahih Muslim: 82)

Prayers other than Obligatory Prayers

In addition to the five obligatory prayers, the Holy Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) used to arrange Tahjud, Ishraq and Chasht prayers, and then on special occasions, he (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) used prayer as a means of repentance and seeking forgiveness before his Lord. It was a blessed habit of the Holy Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) that when there was a solar eclipse or a lunar eclipse, an earthquake, a storm, or a strong wind, even if there was any trouble or pain, he (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) would visit the mosque and offer prayers. When he returned from a journey, he (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) would first visit the mosque and offer prayer and then return home.

Virtue and Importance of Congregational Prayer

In Islam, it is a commandment for men to offer prayers in congregation. There is a blessed Hadith that a man's congregational prayer is twenty-seven degrees higher than his home prayer. It is narrated from Hazrat Abdullah bin Masood (رَضِيَ اللّٰهُ تَعَالٰى عَنْه) that: "Whoever wishes to meet Allah tomorrow as a Muslim, he should perform these five prayers with punctuality where the call to prayer is made for him (i.e. in the mosques)."

The Holy Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) has strongly condemned leaving the congregation of prayer without an excuse. This act was strongly disliked by him (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ). This can be estimated from this blessed Hadith that the Holy Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) said: "No doubt, I intended to order somebody to pronounce the Iqama of the (compulsory congregational) prayer and then I would go to the houses of those who do not attend the prayer and burn their houses over them." (Sahih Bukhari)

A blessed act of the Holy Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) regarding congregational prayer was that a few days before his demise, when he (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) did not have the strength to walk on his own, he (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) came to the mosque with the help of two men and prayed in congregation.

Conditions for Prayer

There are certain conditions for prayer that must be taken care of. Prayer is not valid without fulfilling these conditions. These include both external and internal conditions. The outward conditions are those without which the prayer cannot be offered at all, such as the purity of the body, place and clothes, covering body parts, facing the Qibla and performing the prayer on time, while among the internal conditions, the prayer should be performed with sincerity, humility, peace

and contentment, politeness and respect.

The Basic Philosophy and Wisdom of Prayer

The main purpose of obligatory prayer is remembrance of Allah Almighty. In the Holy Quran, prayer is mentioned as the cause of Allah's remembrance. Allah Almighty says:

وَأَقِمِ الصَّلٰوةَ لِذِكْرِىْ ﴿١٤﴾

Translation:
"And establish *Salah* for My remembrance."

(Surah Ta-Ha: 14)

Prayer makes a person a grateful and obedient servant of Allah Almighty and inculcates God-fear in him, which prevents him from immorality and evil deeds. Prayer is the reason for avoiding sins and obtaining mercy and forgiveness from Allah. Prayer strengthens the spirit of faith in a person and develops piety. Prayer awakens man from slumber due to which man's relationship with his Creator is strengthened. One of the purposes of prayer is to create collectivism among Muslims. When Muslims come together in the mosque, they are aware of each other's condition and share each other's sorrows.

Spiritual Benefits of Prayer

- Prayer makes man a grateful and obedient servant of Allah and inculcates God-fear in him.
- The effect of prayer is that it prevents the worshiper from evil and indecency and inculcates piety and altruism in him.
- Prayer creates peace and contentment in the human heart.
- Obedience to prayer simply for the pleasure of Allah Almighty creates a sense of sincerity and servitude.
- Man is purified by praying. By praying, sins are forgiven and virtues are obtained.
- By praying, a person is saved from evil and his prayers are accepted.
- Praying protects against Satan, and man becomes closer to Allah Almighty.

Social Benefits of Prayer

- Praying in congregation in the mosque shows unity and harmony.
- Carrying out the duties of Imamate teaches leadership, and from imitation comes discipline, and the training of obedience.
- From the construction of the mosque, and its arrangements, the spirit of organization and duty grows.
- Congregational prayer enforces punctuality and discipline.
- Alignment of congregational prayer teaches equality.

Physical Benefits of Prayer

- The Holy Prophet (صلی اللہ علیہ وعلیٰ آلہٖ واصحابہٖ وسلم) said: "Indeed, there is healing in prayer." (Musnad Ahmad)
- In terms of medical science, sitting in prayer five times a day is very useful for health. Just as the organs move during exercise, in the same way the organs are moved during prayer,

which improves their performance.

- Prayer also protects against heart diseases and mental diseases.
- Along with mental peace, many types of psychological and physical diseases are also removed by praying.
- Prayer maintains balance in the muscles. Reduces back tension and mental stress. Two-knee squats are very helpful in losing weight. Leaning forward, then standing up, balances the muscles in the shoulders and spine.
- If one prays properly, i.e. with complete equanimity and humility, one naturally attains peace.

Obedience to prayer brings a person closer to Allah Almighty, as the Holy Prophet said: "A servant gets the closest to Allah in the state of prostration." Therefore, we should also make special arrangement for prayer and if any problem or trouble comes, we should seek help from Allah through prayer and patience. If we organize five daily prayers and perform the prayers on time with manners, then we will be successful in both this world and the hereafter.

EXERCISE

A. Choose the correct answer.

1. **Among the pillars of Islam, the most important pillar after faith is:**
   (a) Prayer (b) Fasting (c) Hajj (d) Zakat
2. **The key to prayer is:**
   (a) worship (b) wudu (c) qiyaam (d) prostration
3. **The main purpose of prayer is:**
   (a) establishing discipline (b) establishing collectiveness
   (c) remembering Allah (d) refraining from sins
4. **A servant is closest to Allah:**
   (a) at the time of Qiyaam (b) at the time of bowing
   (c) at the time of prostration (d) at the time of sitting on knees in prayer
5. **What is the greatest social benefit of prayer?**
   (a) Makes discipline binding
   (b) The poor are helped
   (c) Cleaning the mosque becomes a habit
   (d) The sick are visited

B. Give short answers.

(i) What is meant by prayer in Islam?

(ii) Write a translation of a blessed Verse on the importance of prayer.

(iii) What has been taught in the blessed Hadith about the importance of congregational prayer?

(iv) What is the basic philosophy of prayer?

(v) What did the Holy Prophet (عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ صَلَّى اللهُ) advise the Ummah at the time of his demise?

C. Answer in detail.

(i) Write in detail the importance and obligation of prayer in the light of Quran and Hadith.

(ii) Explain how we can examine the social, spiritual, and physical effects of prayer in our daily lives.

(iii) Write the social benefits of prayer in the light of obligation and importance of prayer in congregation.

(iv) Examine the outward and inward effects of observing prayer on human life.

Activities for Students

- Students make a chart containing the prayers performed on different occasions in addition to the obligatory prayers, including the names of the prayers, times, rak'ahs, Masnoon prayers and marking the occasions.
- By understanding the obligation and benefits of prayer, become an observant of prayer in your practical life and encourage your friends to do so.
- Learn the rules and issues of prayer from home/mosque and follow them.

Activities for Teachers

- Make the students aware of the virtue of optional prayers.
- Conduct a class room discussion on the outward and inward effects of observing prayer.

LESSON

10

Fasting (Sawm)

Learning Outcomes

After reading this lesson, the students will be able to:

Get acquainted with the purpose and importance of fasting (Sawm) in the light of the Quran and Sunnah and make them part of your practical life by getting acquainted with the routines of the Holy Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ عَائِمًا لِّلنَّهَارِ) in the month of Ramadan.

- Understand the purpose and philosophy of fasting in the light of Quran and Sunnah.
- Understand the importance and virtue of fasting.
- Understand the spiritual, physical and social benefits of fasting.
- Understand the virtues of physical and financial worship, especially the recitation of the Holy Quran, Qiyam Al-layl, Taraweeh, Shab-e-Qadr, Itikaaf, Iftar and charity in the month of Ramadan.
- Evaluate the external and internal effects of fasting (piety, purity, discipline, punctuality, self-purification, self-sacrifice) in practical life.

Meaning and Connotation

Fasting is one of the five fundamental pillars of Islam. Muslims fast during the holy month of Ramadan of the Islamic year. Fasting is called *Sawm* in Arabic language. Sawm literally means "to stop or to refrain". In Shariah terminology, the meaning of *Sawm* or fasting is that a person abstains from food and drink and other carnal desires with the intention of fasting from dawn to sunset. Fasting is done before dawn, which is called Suhoor, after which the Fajr prayer is offered, while the fast is broken after sunset, which is called Iftar. The true requirement of fasting is that a person should protect himself from all evil and be bound by the limits prescribed by Allah Almighty.

Importance and Excellence

There is some wisdom hidden in all the methods of worship that Allah Almighty has prescribed for His servants. Prayer is the means of communication with Allah Almighty. In it the servant talks to his true God. Similarly, fasting is also a means of self-purification which leads to piety. About the obligation of fasting, Allah Almighty says:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِيْنَ مِنْ
قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُوْنَ ﴿۱۸۳﴾

Translation:
"O you who believe, the fasts have been enjoined upon you as they were enjoined upon those before you, so that you may be God-fearing."

(Surah Al-Baqarah: 183)

In this verse, the wisdom of fasting is explained that it is a cause of piety because fasting is unique from other acts of worship because it is a matter of secret between God and His servant. The reality of fasting is not known to anyone except Allah. For example, a man rinses three times while performing ablution. At this time, water is in his mouth, he can drop water into the throat if he wants, and no one can know his movements, but only one thing prevents him from taking a drop of water into the throat despite his strong thirst, and that thing is the fear of Allah Almighty. Fasting trains a person's soul in such a way that every moment the fear of God keeps him from committing sins and the divine pleasure is his goal which leads to his closeness to Allah Almighty. Hadith Qudsi is, the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) said, (Allah said):

اَلصَّوْمُ لِيْ وَاَنَا أَجْزِيْ بِهٖ

Translation:
"Fasting is for Me, and I shall reward it."

(Sahih al-Bukhari)

Just as the month of Ramadan is superior than all other months, fasting is also superior in worships. The value and status of the fasting person and the reward in the sight of Allah is described in a Hadith. The Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) said:

فِي الْجَنَّةِ ثَمَانِيَةُ اَبْوَابٍ فِيْهَا بَابٌ يُسَمَّى الرَّيَّانُ، لَا يَدْخُلُهٗ إِلَّا الصَّائِمُوْنَ

Translation:
"Paradise has eight gates, and one of them is called Ar-Raiyan through which none will enter but those who observe fasting."

(Sahih al-Bukhari: 3257)

Ramadan is the month of blessings and mercy. This is the month of which the first ten days are mercy, the second ten days are forgiveness and the last ten days are salvation from hell. The fasting of Ramadan was made obligatory in two Hijri and the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) kept the fast of Ramadan for 9 years in his life. He (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) not only observed obligatory fasts, but also organized *Nafl* fasts and taught his Ummah to observe fasts as well.

Etiquette of Fasting

Fasting is a very important act of worship. It has a special place in Islam. Fasting is not only the name of abstaining from food and drink, but also the name of abstaining from all evils and sins. Generally, a Muslim should avoid evils in all situations, but especially in the state of fasting, he should avoid all kinds of evils. It is very important to avoid lying, bribery, dishonesty, lack of measure and adulteration etc. during fasting. The most important thing in fasting is that you

should not hurt another person. Do not hurt others with your hands and tongue. If, after fasting, a person does not protect himself from lying, backbiting, false accusation, idle talk, and other evil deeds, then it is not fasting but starvation.

Precepts for Suhoor and Iftar

- It is Sunnah to do *Suhoor*, that is, to eat and drink before dawn.
- It is preferable to delay *Suhoor* until just before dawn.
- It is preferable to hasten the breaking of fast.
- It is recommended to break the fast with dates.

Things that Break the Fast

- Deliberately eating or drinking or following sensual desires breaks the fast.
- The medicine that reaches the stomach, the fast is broken by the use of this medicine.
- In the month of Ramadan, if someone accidentally breaks his fast, he should refrain from eating and drinking even after breaking his fast.
- It is necessary to make up for those fasts that have remained.

Benefits of Fasting

Fasting is not only intended for inner purity and spiritual health of a person, but it has many other benefits, some of which are as follows:

- Through fasting, not only spiritual purity is achieved but also many physical diseases are removed.
- Hunger and thirst create contentment within the Muslim, which makes one aware of the hunger and thirst of others.
- Fasting teaches a person discipline, compassion, piety and altruism, sacrifice and sincerity.
- According to the blessed Hadith, fasting is the *Zakat* of the body, and fasting protects against stomach, liver and many other diseases.
- The prayers of the fasting person are accepted very quickly.
- Fasting causes mutual unity and love among Muslims. All Muslims engage in worship at the same time and participate in Suhr and Iftar together.

Qiyam Al-layl, Itikaaf and Laylat-ul-Qadr

Special prayers are organized during the nights of Ramadan. Qiyam Al-Lail is organized after the Isha prayer. During this, the Holy Quran is recited. Generally, the Holy Quran is recited in Taraweeh during this time. In the last decade of Ramadan, Muslims organize a *Itikaaf*. Allah Almighty is worshiped by spending the last decade of Ramadan in the mosque. This practice is Sunnah and has great merit. The Holy Quran was revealed in the last decade of Ramadan. The Night of Qadr is mentioned in Surah Al-Qadr of the Holy Quran. This is the night whose worship is better than the worship of a thousand months. The Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ تَحَاتَمُ النَّبِيِّينَ) said, "Look for Laylat-ul- Qadr in the odd nights of the last decade of Ramadan."

Keeping in mind the importance and excellence of Ramadan, we should worship in it. Charity and donation should be done frequently. Feeding other Muslims, and including them in

Suhoor and Iftar is of great importance in Ramadan. Allah Almighty loves the recitation of the Holy Quran in Ramadan. In Ramadan, the reward of it is multiplied. We should make it our routine to recite a lot during the month of Ramadan.

EXERCISE

A. Choose the correct answer.

1. **Fasting in Arabic is called:**
   (a) Sawm (b) Salat (c) Siraat (d) Donation
2. **According to the Hadith, what is fasting for the body?**
   (a) Worship (b) Zakat (c) Exercise (d) Need
3. **What do Muslims especially organize in the mosque during the last decade of Ramadan?**
   (a) Suhr and Iftar (b) Taraweeh (c) Itikaaf (d) Umrah
4. **When do Muslims observe Laylat-ul-Qadr in Ramadan?**
   (a) In the first decade (b) In the second decade
   (c) In the fourth decade (d) In the last night
5. **What breaks the fast?**
   (a) By accidentally eating something (b) By falling asleep
   (c) By applying collyrium (d) By eating and drinking on purpose

B. Give short answers.

(i) What are the literal and terminological meanings of fasting?
(ii) Write the meaning of a Haidth-e-Nabawi on the importance of fasting.
(iii) Write any three purposes for fasting.
(iv) What works are done in the last decade of Ramadan?
(v) Describe the importance of Laylat-ul-Qadr.
(vi) Write the names of the physical and financial acts of worship performed in the month of Ramadan.

C. Answer in detail.

(i) Write in detail about the importance and virtue of fasting in the light of Quran and Hadith.
(ii) Write down the spiritual and physical benefits of fasting.
(iii) Describe the etiquette of fasting in detail.
(iv) Explain how external and internal effects of fasting affect our practical life.

Activities for Students

- In the month of Ramadan, make a list of the physical and financial acts of worship, especially the recitation of the Holy Quran, Qiyam Al-layl (Taraweeh), Laylat-ul-Qadr, Itikaaf, Suhoor, breaking the fast, and giving charity, etc.
- Make a list of *Masnoon* activities to be done in the month of Ramadan.
- Discuss the reasons and effects of receiving the blessings and fruits of Ramadan or not.

Activities for Teachers

- Highlight the routines of the Holy Prophet (خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ), the Ahl al-Bayt, and the Companions (رَضِيَ اللهُ تَعَالَى عَنْهُمْ) during the month of Ramadan.
- Make the students aware of the virtues of *Nafl* fasting.

LESSON

11

Zakat and Ushr (Almsgiving and Tax)

Learning Outcomes

After studying this lesson, students will be able to:

- Understand the difference between Zakat and Ushr.
- Be aware of the importance of Zakat and Ushr.
- Know the arguments for Zakat and Ushr.
- Understand the wisdom behind the obligation of Zakat and Ushr.
- Review the role of Zakat and Ushr in ensuring economic justice in the Islamic economic system.

Zakat (Almsgiving)

Zakat is a fundamental pillar of Islam, which literally means "purity, growth or development". In the terminology of Sharia, Zakat refers to a specific portion (two and a half percent) of one's wealth that every Muslim man and woman who possesses Nisab (a certain amount of wealth) is required to give to the deserving once a year. Zakat is a financial act of worship. Its primary purpose is to assist the poor, to involve the wealthy in social welfare, and to provide the deserving with the means to live.

Ushr (Tax)

The word "Ushr" in its literal meaning is the tenth part. In Islamic terminology, "Ushr" is Zakat on agricultural produce of land, and it is necessary for the owner of the land to pay one-tenth of the total produce to the rightful recipients. On land irrigated by rain, Ushr i.e. one-tenth is obligatory to pay, and on land irrigated by well or tube-well etc., half of Ushr i.e. one-twentieth is obligatory to pay. That is, where less labor is required for irrigation in the cultivation of a field, Ushr i.e. one-tenth is obligatory to give, whereas where more labor is required for irrigation of the land, then it is obligatory to give half of Ushr from its produce.

Nisab of Zakat and Ushr

Every Muslim who has a certain amount of wealth for a whole year, it is obligatory to spend one fortieth of this wealth on the poor, the needy, or other charitable works every year. The amount of Zakat is equal to the value of 7.5 tolas of gold or 52.5 tolas of silver.

It is obligatory for every person who cultivates land to pay Ushr. Since Ushr is the Zakat of produce, it is taken separately from the Zakat of wealth. Ushr is obligatory on all crops grown within a year. The beneficiaries of Ushr are also those who are entitled to Zakat.

Importance of Zakat and Ushr in the Light of the Holy Quran

Zakat is the third pillar of Islam, and like prayer and fasting, it is also an obligatory act of worship. The importance of Zakat can be gauged from the fact that its position is next to the most important act of worship in Islam, prayer. Prayer was made obligatory on the night of Miraj before Hijrah, while Zakat was made obligatory in the second year of Hijrah. Zakat is mentioned along with prayer 82 times in the Holy Quran, and it is also mentioned alone, which indicates the importance of Zakat in Islam. Zakat is a financial obligation and an act of worship that has been a religious obligation in the Sharia of all the previous Prophets (عَلَيْهِمُ السَّلَام). Allah Almighty has made Zakat obligatory on the wealthy so that they can help the needy and destitute Muslims and people. Similarly, the praise of those who spend and their reward have also been mentioned. In the Holy Quran, Allah Almighty says:

خُذْ مِنْ اَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيْهِمْ بِهَا وَصَلِّ عَلَيْهِمْ ؕ اِنَّ صَلٰوتَكَ
سَكَنٌ لَّهُمْ ؕ وَاللّٰهُ سَمِيْعٌ عَلِيْمٌ ﴿۱۰۳﴾

Translation:

"Take Sadaqah (obligatory alms) out of their wealth through which you may cleanse and purify them, and pray for them. Indeed, your prayer is a source of peace for them. And Allah is (All-) Hearing, (All-) Knowing."

(Surah At-Taubah: 103)

Those who pay Zakat and Ushr are given the good news of the blessings of the Hereafter, as Allah Almighty says in the Holy Quran.

وَمَآ اَنْفَقْتُمْ مِّنْ شَيْءٍ فَهُوَ يُخْلِفُهٗ ۚ وَهُوَ خَيْرُ الرّٰزِقِيْنَ

Translation:

"And whatever thing you spend, He replaces it, and He is the best of the sustainers."

(Surah Saba: 39)

Zakat is not only the most appropriate act of fulfilling the needs of the poor and distributing wealth, but also a worship that purifies the heart and soul along with wealth. In the early days of Islam, people used to bring their wealth as Zakat in the service of the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ عَائِمُ النَّبِيِّيْنَ). The prayers of the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ عَائِمُ النَّبِيِّيْنَ) used to spontaneously emerge from his blessed heart for them. Therefore, the Companions (رَضِيَ اللهُ تَعَالٰى عَنْهُمْ) used to compete with each other in offering Zakat to obtain the prayers of the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ عَائِمُ النَّبِيِّيْنَ).

In the first period, when Islam was fully enforced as the law of the land, the system of prayer and Zakat was also the responsibility of the government to establish, like the rest of the laws and ordinances. When the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ عَائِمًا النَّبِيِّيْنَ) sent Hazrat Muaz (رَضِيَ اللهُ تَعَالٰى عَنْه) as the governor of Yemen, he (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ عَائِمًا النَّبِيِّيْنَ) instructed him:

Translation:

"Invite the people to testify that none has the right to be worshipped but Allah and I am Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ عَائِمًا النَّبِيِّيْنَ), and if they obey you to do so, then teach them that Allah has enjoined on them five prayers in every day and night (in twenty-four hours), and if they obey you to do so, then teach them that Allah has made it obligatory for them to pay the Zakat from their property and it is to be taken from the wealthy among them and given to the poor."

(Sahih al-Bukhari: 1395)

The Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ عَائِمًا النَّبِيِّيْنَ) said:

Translation:

"Sadaqah extinguishes sins just as water extinguishes fire" and "Sadaqah does not diminish wealth, rather it increases it."

(Mishkat al-Masabih: Hadith 389)

The Jihad of Hazrat Abu Bakr Siddique (رَضِيَ اللهُ تَعَالٰى عَنْه) against those who denied Zakat

After the demise of the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ عَائِمًا النَّبِيِّيْنَ), Khulafaa-e-Raashidiin (the Rightly Guided Caliphs) (رَضِيَ اللهُ تَعَالٰى عَنْهُمْ) also gave great importance to Zakat. During the Caliphate of Hazrat Abu Bakr Siddique (رَضِيَ اللهُ تَعَالٰى عَنْه), the Islamic State faced a very critical situation and crisis. The biggest challenge was that of those who denied Zakat. At this critical moment in Islamic history, the first Caliph, Hazrat Abu Bakr Siddique (رَضِيَ اللهُ تَعَالٰى عَنْه), declared with great courage of faith that whoever makes any distinction or discrimination in prayer and Zakat, I will wage jihad against him. Thus, the Amir al-Muminin, Hazrat Abu Bakr Siddique (رَضِيَ اللهُ تَعَالٰى عَنْه), openly declared jihad against those who denied Zakat and dispatched forces. Similarly, the rest of the Khulafaa-e-Raashidiin (رَضِيَ اللهُ تَعَالٰى عَنْهُمْ) also paid special attention to collecting and distributing Zakat.

Obligation of Zakat

The following are some of the conditions for the obligation of Zakat:

- Being Muslim: Zakat is not obligatory on non-Muslims.
- Being of age: Zakat is not obligatory on minors.
- Being sane: Zakat is not obligatory on the insane if they remain in that state for a year.
- Being free: Zakat is not obligatory on slaves, even if their owner has given them permission to trade.
- Having wealth equal to the Nisab (minimum threshold) in one's possession. If it is less than the Nisab, Zakat is not obligatory.

Masarif of Zakat

Translation:

"The Sadaqat (prescribed alms) are (meant) only to be given to the poor, the needy, to those employed to collect them, to those whose hearts are to be won, in the cause of the slaves and those encumbered with debt, in the way of Allah and to a wayfarer. This is an obligation prescribed by Allah. Allah is All-Knowing, Wise."

(Surah At-Taubah: 60)

- One complete year having passed since reaching the Nisab.
- The wealth being free from debt, i.e., being equal to the Nisab after paying off debts.

Benefits and Wisdom of Paying Zakat and Ushr

In an Islamic welfare state, paying Zakat and Ushr is essential for public welfare and running the system of governance. Some of the numerous benefits of paying Zakat and Ushr are as follows:

- Paying Zakat and Ushr ensures obedience to Allah, and obedience to Allah leads to success in both the religion and the world.
- Paying Zakat and Ushr purifies wealth and brings blessings to it.
- Paying Zakat and Ushr reduces the love of wealth, which leads to refinement of character.
- Paying Zakat and Ushr averts numerous calamities and misfortunes.
- The payment of Zakat and Ushr ensures the circulation of wealth, which reduces poverty and eliminates economic disparity in society.
- The payment of Zakat strengthens social ties.

Summary

Zakat and Ushr are among the important pillars of Islam. It is an economic system that guarantees the prosperity of the poor and needy, through which poverty can be easily eradicated from society. Paying Zakat encourages generosity and charity in people. It is a system that increases love and affection between the rich and the poor and makes society prosperous. This is a system of helping and cooperating with the poor and needy, which strengthens the weak and the oppressed at the economic and financial level.

EXERCISE

A. Choose the correct answer.

1. One who reaches Nisab pays Zakat on his wealth:

(a) One-tenth part
(b) One-twentieth part
(c) One-thirtieth part
(d) One-fortieth part

2. Ushr is paid:

(a) On ornaments
(b) On money
(c) On lands
(d) On crop production

3. Jihad was fought against those who denied Zakat.

(a) By Hazrat Abu Bakr Siddique (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ)
(b) By Hazrat Umar Farooq (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ)
(c) By Hazrat Usman (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ)
(d) By Hazrat Ali Murtaza (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ)

4. The purposes for which Zakat and Ushr can be spent are called?

(a) Expenses of Zakat and Ushr
(b) Nisab of Zakat and Ushr
(c) Obligations of Zakat and Ushr
(d) Duties of Zakat and Ushr

5. **The biggest reason for Hazrat Abu Bakr Siddique's (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) jihad against those who denied Zakat was?**
   (a) The preparation of the deniers to fight against the Caliph.
   (b) The Caliph's financial distress.
   (c) Muslims giving Zakat to non-Muslims.
   (d) To enforce the observance of Zakat like the time of the Holy Prophet (خَاتَمُ النَّبِیّٖن صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ).

B. Write short answers to the following questions.

(i) What are the literal meanings of Zakat and Ushr?
(ii) Write one verse from the Holy Quran about the importance of Zakat and its translation.
(iii) Narrate a Hadith about the emphasis on paying Zakat.
(iv) What are the uses of Zakat?
(v) Write three social benefits of paying Zakat and Ushr completely and on time.

C. Write detailed answers to the following questions.

(i) Write about the virtue and importance of Zakat and Ushr in the light of the Holy Quran and Hadith.
(ii) Write a detailed note on the Nisab and Masarif of Zakat and Ushr.
(iii) Present a detailed review of the effects of the complete and timely payment of Zakat and Ushr on the progress and prosperity of society.
(iv) Explain how we can help the economically weaker class by being aware of the importance of Zakat and Ushr and by practicing generosity and charity.

Activities for Students

- Students should discuss Zakat among themselves and its effects on society.
- Highlight different forms of generosity, charity, and giving, and inform your classmates about the ways in which they can practice them.
- Students should compile a list of Quranic verses (Surah name and verse number) that mention Zakat.

Activities for Teachers

- Explain the wisdom of Zakat and Ushr to students in simple terms.
- Students should be informed about the Islamic economic system so that they can become helpers of the economically weaker class.
- Discuss the Islamic economic system and its benefits, as well as the non-Islamic economic system and its drawbacks, in the class.

LESSON

12

Hajj and Qurbani (Pilgrimage and Sacrifice)

Learning Outcomes

After studying this lesson, students will be able to:

- Know the importance of Hajj and Qurbani.
- Know the arguments for Hajj and Qurbani.
- Understand the virtues and rituals of Hajj and Umrah.
- Understand the philosophy and wisdom of Hajj and Qurbani.
- Understand the importance and blessings of the Holy Mosques, Baitullah, Roza-e-Rasool (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ), the Prophet's relics, and the sacred places.
- Review the importance of Hajj in terms of the universality and unity of the Muslim Ummah.

Meaning and Connotation

Hajj is the fifth and most important pillar of Islam. Its obligation is clearly mentioned in the Holy Quran. Hajj means "to intend or intend to do an important task". In Islamic Shariah, Hajj means to perform the prescribed rituals at the appointed times and in the prescribed manner in the Baitullah. These rituals are performed for the pleasure of Allah Almighty at the places of the Baitullah Shareef, Mina, Arafat and Muzdalifah.

The prescribed acts performed in Makkah during the Islamic month of Zil Hajj on specific dates are called Manasik.

During the days of Hajj, on the tenth of Zil Hajj, Muslims sacrifice animals in the way of Allah, following the Sunnah of Hazrat Ibrahim (عَلَيْهِ السَّلَام). This is called Qurbani (Sacrifice).

Importance and Virtue of Hajj

Hajj is the fifth pillar of Islam. It is such a comprehensive worship that includes physical and financial worship. Enduring the hardships of the journey to Makkah Mukarramah for the performance of the obligatory Hajj, spending lot of money and sacrificing one's comfort and sleep in the performance of the rituals, all are included. Wearing special clothes and striving to please Allah by abandoning one's feelings and desires is the spirit of Hajj.

During this time, the love of Allah Almighty and the obedience of the Holy Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) remains intense in the heart of the pilgrim, and he detaches himself from all worldly affairs. During this time, he also has to endure hunger, thirst, and the severity of the weather. Hajj is obligatory upon every sane, adult, healthy, and financially capable Muslim once in his life, and the condition is also imposed that the path to reach the Hajj site is also peaceful and that his family members have the necessary resources for this period.

In the Holy Quran, Allah Almighty says:

وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا ؕ وَمَنْ كَفَرَ فَاِنَّ اللّٰهَ غَنِيٌّ عَنِ الْعٰلَمِيْنَ ﴿۹۷﴾

Translation:

"As a right of Allah, it is obligatory on the people to perform Hajj of the House – on everyone who has the ability to manage (his) way to it. If one disbelieves, then Allah is independant of all the worlds."

(Surah Al-Imran: 97)

The implementation of the Sharia system was gradual. First, those commandments were revealed that were easy to implement. Hajj became obligatory in 9 Hijri. The Holy Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) did not perform Hajj this year himself, but sent people under the leadership of Hazrat Abu Bakr Siddique (رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ) to perform Hajj. The Holy Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) performed Hajj in the year 10 Hijri during his lifetime, which is called Hajjatul Wida. The Holy Prophet Hazrat Muhammad (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) said:

Translation:

"Whoever performs pilgrimage to this House, and does not Yarfuth (utter any obscenity or commit sin), will go back as (on the day) his mother bore him."

(Sunan an-Nasai: 2627)

Allah Almighty is Most Merciful and desires to purify His servants from sins. According to the saying of the Messenger of Allah (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ), Hajj removes sins just as water washes away dirt. Indeed, the one who returns home after Hajj becomes pure and draws closer to Allah Almighty. To emphasize the importance of Hajj, the Holy Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) said on another occasion:

Translation:

"If anyone possesses enough provision and a riding-beast to take him to Allah's House and does not perform the pilgrimage, it does not matter whether he dies a Jew or Christian."

(Mishkat al-Masabih: 2521)

This blessed Hadith reveals that for a person who is able to perform Hajj but does not, there is a severe warning. This indicates that without a valid Sharia reason, not performing Hajj leads a person away from the path of Allah Almighty. Not only does he become deprived of Allah's blessings, but he also becomes deserving of His displeasure.

Munasak-e-Hajj

The rituals of Hajj are performed at designated locations in Makkah during the days of 8th to 13th of Zill Hajj every year.

In the Farewell Pilgrimage (Hajjatul Wida), the Holy Prophet (خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ) himself demonstrated all the rituals of Hajj and announced:

تَأْخُذُوا مَنَاسِكَكُمْ

Translation:
"Learn your rituals (of Hajj) from me."

(Sahih Muslim: 1298)

The rituals of Hajj include making intention, wearing Ihram, reciting Talbiyah, standing at Arafat, and performing Tawaf Ziyarat. These are obligatory. Staying in Mina, throwing stones, running between Safa and Marwa, shaving or trimming hair, offering sacrifice, staying overnight in Muzdalifah, and performing Tawaf Wada are also rituals of Hajj. It is necessary to perform all these rituals at their prescribed times and in accordance with the Sunnah of the Holy Prophet (خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ). Otherwise, Hajj is not complete.

Do you know?

Throwing stones at the devil during Hajj is called Rami whereas Running between Safa and Marwa is called Sai.

- On the 8th of Zill Hajj, the pilgrims reach Mina and stay there for the night, engaged in remembrance and worship. They wear Ihram and abstain from all prohibited acts that are obligatory in the state of Ihram.
- After spending the night in Mina, they proceed towards the plain of Arafat. Some travel on foot, some by bus and car, and some by train. Upon reaching there, they offer the Zuhr and Asr prayers together. Staying in the plain of Arafat is called "Waquf-e-Arafat" and is the most important act of Hajj.
- The Imam delivers the Hajj sermon from the Masjid-e-Nimrah, in which he speaks about the importance and performance of the rituals of Hajj, along with Tauheed (Oneness of Allah), Prophethood, and the Hereafter. He also addresses the issues facing the Muslim world and their solutions in the light of Islamic teachings.

The way to drink Zamzam water is that it should be drunk while in a state of ablution (Wudu) and standing up, in three sips. While drinking Zamzam water, one should make the following supplication:

اَللّٰهُمَّ اِنِّیْ اَسْاَلُكَ عِلْمًا نَافِعًا، وَرِزْقًا وَاسِعًا، وَشِفَاءً مِّنْ كُلِّ دَاءٍ

Translation:
"O Allah! Grant me beneficial knowledge, an abundant provision, and a healing from every disease."

- Until sunset, the pilgrims remain engaged in supplication and prayer, seeking forgiveness for their sins. This spiritual state continues until the setting of the sun.
- With the setting of the sun, the pilgrims depart from Arafat towards Muzdalifah. Upon reaching Muzdalifah, they offer the Maghrib and Isha prayers and spend the night under the open sky.

The Virtue of Umrah

The Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ) said:

"(The performance of) 'Umrah during Ramadan is equal to Hajj (pilgrimage)."

(Riyad as-Salihin: 1278)

- In the morning, the pilgrims leave for Mina and perform Rami (the stoning of the Jamarat), for which pebbles are collected from Muzdalifah.
- After the Rami (stoning), the animals are sacrificed.
- After the sacrifice, the pilgrims shave their heads or trim their hair. The purpose of this is to sacrifice their desires in obedience to Allah's command.
- They then go to the Masjid al-Haram and perform the Tawaf-e-Ziyarat (circumambulation of the Kaaba) and Sai (running between Safa and Marwah).
- For the next two or three days of Hajj, Rami is performed while staying in Mina. Thus, the Hajj rituals are completed. Before returning home, the pilgrims perform the farewell circumambulation of the Kaaba.

Differences Between Hajj and Umrah

The following are the differences between Hajj and Umrah:

- Waquf-e-Arafat, Tawaf, and Sai are performed in Hajj, while only Tawaf and Sai are performed in Umrah. The combination of Tawaf and Sai is called Umrah, but Ihram is obligatory in both.
- There is a specific time for Hajj, while there is no specific time for Umrah. Umrah can be performed whenever desired, except on the Day of Arafat and the following four days. Performing Umrah during these five days is prohibited.
- Hajj is obligatory for those who have the financial means once in their lifetime, while Umrah is not obligatory but can be performed as many times as desired by those who have the financial means.
- The Talbiyah for Umrah ends upon the commencement of Tawaf, while the Talbiyah for Hajj ends upon the Rami (stoning) of the Jamrah Aqaba.
- There is no sin in Umrah for which a sacrifice of an animal (camel or cow) is required as an expiation.
- There is no Tawaf-e-Qudum in Umrah, while there is Tawaf-e-Qudum in Hajj.

Do you know?

Tawaf-e-Qudum: The first circumambulation of the Kaaba upon arrival is called Tawaf-e-Qudum.

Hajj-e-Tamattu: Performing Umrah and Hajj together in separate states of Ihram (ritual purity).

Hajj-e-Qiran: Performing Umrah and Hajj together in a single state of Ihram.

Qurbani (Sacrifice)

On the 10th of Zil Hajj, stones are thrown at the Jamrah Aqaba, also known as the big satan

(devil). While throwing each stone, "Allahu Akbar" is said. This stone should be approximately the size of a date pit. After this, the Hajj pilgrims go to the sacrificial place and perform the sacrifice. Sacrifice is obligatory on both Hajj-e-Qiran and Hajj-e-Tamattu pilgrims, even if they are poor. After the sacrifice, shaving or clipping (Halq or Qasr) of hair is done. For individual Hajj performers (Hajj al-Ifrad), this sacrifice is recommended, even if they are rich. The pilgrim should perform these three acts in order: first stoning, then sacrifice, and then shaving or clipping of hair (Halq or Qasr).

Sacrifice is attributed to Hazrat Ibrahim (عليه السلام). Muslims perform the duty of sacrifice every year to keep his Sunnah alive. Sacrifice is not only a religious duty but also has many benefits in life. By sacrificing their valuable things in the way of Allah, people learn that everything is from Allah and will return to Allah.

Unity of the Muslim Ummah and Collective Gathering

Hajj is a global and spiritual gathering for Muslims that is unmatched anywhere in the world. It is also a symbol of the unity and solidarity of Muslims. Regardless of color, race, language, or region, all Muslims are equal and brothers to each other. During the Hajj rituals, Muslims demonstrate brotherhood, equality, solidarity, and mutual unity in practice. This global gathering of souls is also a symbol of the awe and power of Islam. All Muslims are strung together like beads in a rosary in a bond of brotherhood. Rising above distinctions of color, race, or language, everyone wears the same clothing (Ihram). They perform the same actions at the same time, and the voices of Talbiyah rise from all sides, creating a soul-stirring atmosphere. Muslims living in different parts of the world become aware of each other's circumstances, understand each other's situations, and thus become part of a global community. The system of worship in Islam is actually a system of training that prepares the followers of Tauheed to erase all kinds of differences, sacrifice their desires for the pleasure of Allah Almighty, and submit to the commandments of Allah Almighty. The spirit of all other acts of worship is also included in Hajj, and Muslims prepare to attain the highest level of piety. If the scholars of all Muslim countries come together on this occasion to discuss the issues facing the Ummah and find solutions to them, it can be a great opportunity to achieve the goals of the global nature of Hajj.

Visiting Holy Places

During Hajj, a visit is made to numerous sacred sites, including the Kaaba, Hajr-e-Aswad (Black Stone), Rukn-e-Yamani, Meezab-e-Rehmat (a golden spout on the roof of the Holy Kaaba), Hateem, the Maqam Ibrahim, the Zamzam Well, Safa and Marwa, Jabl-e-Rehmat, Masjid al-Khayf, al-Mualla, al-Baqi, Roza-e-Rasool (صلى الله عليه وعلى آله وأصحابه وسلم), Gumbad-e-Khizra, the Golden Grill, Riaz-ul-Jannah, Jabal al-Nour, Jabal al-Thawr, Jabal Uhud etc.

Benefits and Effects of Hajj

- Through Hajj, a practical example of brotherhood and solidarity among Muslims around the world is presented.
- Hajj provides training in simplicity. The dress of Ihram erases the distinction between the king and the beggar.
- Hajj consists of three types of worship: physical, financial, and spiritual.
- Muslims receive discipline training during Hajj.
- Hajj is an opportunity for people from different Islamic countries to meet. This mutual

consultation can be used to solve the problems facing the Ummah.

- Hajj is a symbol of unity and oneness for Muslims around the world. People of different colors, languages, and races from all corners of the world gather and perform the Hajj rituals.
- This gives Muslims around the world a sense that we are one nation and an integral part of a Muslim nation.

Hajj is a collective worship in which countless spiritual, economic, and social benefits are hidden for us. Keeping in mind the importance of Hajj in Islam, all capable Muslims should perform this great duty in a full-fledged manner. In it is the pleasure of Allah and His Messenger Hazrat Muhammad (صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيِّيْنَ), and there are countless blessings for us in this world and the hereafter.

EXERCISE

A. Choose the correct answer.

1. The literal meaning of Hajj is:

(a) To circumambulate (Tawaf)
(b) To intend (Niyat)
(c) To visit (Ziyarat)
(d) To sacrifice (Qurbani)

2. When did the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيِّيْنَ) deliver Hajjatul Wida (the Farewell Pilgrimage)?

(a) 7 Hijri
(b) 8 Hijri
(c) 9 Hijri
(d) 10 Hijri

3. The most important pillar of Hajj is:

(a) Tawaf-e-Ziyarat
(b) Staying at Muzdalifah
(c) Qurbani (Sacrificing)
(d) Waquf-e-Arafat

4. Hajj prepares Muslims for:

(a) Living as one nation
(b) Performing all types of worship
(c) Obeying time
(d) Sacrificing life and wealth

5. The most important lesson from the gathering of Muslims in the plain of Arafat during Hajj is:

(a) All Muslims should perform Hajj regularly.
(b) We should help the poor and needy Muslims.
(c) We should command good and forbid evil.
(d) All Muslims are like one nation.

B. Write short answers to the following questions.

(i) Explain the importance of Hajj according to the Holy Quran.
(ii) How is the virtue of Hajj described in the Hadith?
(iii) State the conditions of Hajj.

(iv) How can the purpose of Muslim unity be achieved through Hajj?

(v) Explain the difference between Hajj and Umrah.

C. Write detailed answers to the following questions.

(i) Explain the meaning and concept of Hajj and its objectives.

(ii) Describe the rituals of Hajj and explain how Hajj helps to create a global brotherhood of Muslims.

(iii) Review the individual and collective benefits and fruits of Hajj.

Activities for Students

- Practice reciting Talbiyah (لَبَّيْكَ اللّٰهُمَّ لَبَّيْكَ) together in a loud voice.
- Paste pictures of important places of Hajj on your copy and write the names of Hajj rituals.
- If you are capable, would you like to perform Hajj first or Umrah? Give reasons for both cases.

Activities for Teachers

- Explain the importance of Ihram (for men and women) and other rituals of Hajj.
- Guide students about the significance of Qurbani (sacrifice) so that they can perform it with sincerity when they become capable.
- Discuss the blessings and spiritual significance of the Holy Places (Harmain Sharifain, Baitullah, Roza-e-Rasool (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ عَاشِقُ النَّبِيِّيْنَ), Prophetic relics, and other holy place etc).

UNIT

C

Seerat-e-Nabawi
(Life of the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَأَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيِّيْنَ)

13. The Conquest of Makkah
14. The Battle of Hunain
15. Aam-ul-Wafood (The Year of Delegations)
16. The Battle of Tabuk
17. Hajjat-ul-Wida (The Farewell Pilgrimage)
18. Demise of the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَأَصْحَابِهٖ وَسَلَّمَ)
19. The Holy Prophet's (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَأَصْحَابِهٖ وَسَلَّمَ) Childhood and Youth
20. The Holy Prophet's (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَأَصْحَابِهٖ وَسَلَّمَ) Passion of Worship
21. The Holy Prophet's (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَأَصْحَابِهٖ وَسَلَّمَ) Generosity and Selflessness
22. The Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَأَصْحَابِهٖ وَسَلَّمَ) as the Source of Guidance (Sila-e-Rahmi - Maintaining Family Ties)
23. The Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَأَصْحَابِهٖ وَسَلَّمَ) as the Source of Guidance (Fair Treatment Towards Women)
24. The Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَأَصْحَابِهٖ وَسَلَّمَ) as the Source of Guidance (The Way of Education and Training)

The Months and Years of the Prophetic Era خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَأَصْحَابِهٖ وَسَلَّمَ (Madinan Period)

LESSON

13

The Conquest of Makkah

Learning Outcomes

After reading this lesson, the students will be able to:

Understand the importance of the conquest of Makkah in the development of Islam in the Arabian Peninsula and believe in the truth of Allah's promises by understanding the emergence of Allah's help.

- Know the background, causes and reasons for the conquest of Makkah.
- Understand the importance of the conquest of Makkah in the development of Islam.
- Know about the events and miracles of the conquest of Makkah.
- Be aware of thc virtue of forgiving when they have power and authority.
- Understand the importance of forgiveness in the context of the conquest of Makkah.
- Review the results of the Conquest of Makkah.
- Learn about cleaning the Kaaba after the conquest of Mecca, tearing down the idols, and handing over the keys of the Kaaba.

Background of the Conquest of Makkah

After the Treaty of Hudaybiyah, which the Holy Quran declared as a victory, the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَأَصْحَابِهٖ وَسَلَّمَ) had ample opportunities to preach and within a few months, over the Jewish centers of Khyber, Fadak and Tabuk etc., the flag of Islam started waving. The allied tribes of Quraish converted to Islam one by one. The sphere of influence of Islam spread to the corners of Arabia, even outside of Arabia, many letters were written to the leaders of Iran, Rome, Abyssinia

and the great kings of the world inviting them to Islam. In the Treaty of Hudaybiyah, it was agreed that there would be no war between the parties for ten years and that the tribes of the Arabs who wanted to make a treaty with the Quraish would make a treaty with the Quraish, and whoever wanted to make a treaty with him (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) would be able to do so. Therefore, the Banu Bakr tribe made an agreement with Quraish, and the Banu Khuza'ah tribe made an agreement with the Messenger of Allah (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ), but after two years, the infidels of Makkah broke the agreement and refused the Treaty of Hudaybiyah.

These two tribes were settled near Makkah, but there had been bitter enmity and opposition between them for a long time. Banu Bakr made a surprise attack on Banu Khuza'ah in Shaban 8 Hijri along with Quraish. Banu Khuza'ah took refuge in the Haram-e-Kaaba to save their lives. Banu Bakr's chief "Nofal" killed twenty-three (23) men of Banu Khuza'ah in the Haram in this attack. Quraish broke the Treaty of Hudaybiyah with this action. "Amr bin Salem", the chief of Banu Khuza'ah, arrived in Madinah with a delegation of forty men to plead and ask for help. The Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) consoled these people and sent a messenger to Quraish and presented three conditions:

1. The blood-money of the dead of Banu Khuza'a should be given.
2. The Quraish should withdraw their support from Banu Bakr.
3. The collapse of the Treaty of Hudaybiyah should be announced.

Quraysh replied that "We will neither pay blood-money of the slains, nor abandon the support of Banu Bakr, but we declare that the treaty of Hudaybiyah is broken", but Quraish immediately regretted their answer. So some chiefs of Quraish went to Abu Sufyan and said that if this matter is not resolved, then understand that surely Prophet Hazrat Muhammad (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) will attack us. Abu Sufyan immediately reached Madinah and presented himself in the service of him (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) and explained his purpose. The Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) did not answer. Then he also went to Hazrat Abu Bakr Siddiq, Hazrat Umar, Hazrat Ali (رَضِيَ اللهُ تَعَالٰى عَنْهُمْ), but they all replied that we cannot do anything. Abu Sufyan came from there to the Masjid-e-Nabawi and announced in a loud voice in the mosque that I have renewed the Treaty of Hudaybiyah, but none of the Muslims responded. When Abu Sufyan returned to Makkah and narrated the whole story, the Quraish asked whether he (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) accepted it. Abu Sufyan said no. The Quraish were worried after hearing that it is neither a peace that we should sit contentedly nor a war that we should prepare for a fight.

He (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) ordered preparations for war, and prepared for war with utmost silence and secrecy. On the 10th of Ramadan, 8 Hijri, Allah's Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) left Madinah with an army of 10,000 men and headed towards Makkah.

The Camp of the Islamic Army

An encampment was pitched at "Maral-Zahran", one day journey from Makkah, and the Messenger of Allah (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) ordered the army to light their separate hearths. Thus, across the field, fire started to be seen for miles. After encamping in Maral-Zahran, Hazrat Abbas (رَضِيَ اللهُ تَعَالٰى عَنْهُ) rode out on the white mule of the Messenger of Allah (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) to send news to the Quraish so

that they would come to him (صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) and ask for peace. Quraish sent Abu Sufyan bin Harb, Hakim bin Hizam, and Badil bin Warqa as their spies. Hazrat Abbas met these three and he brought them to him (صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) and requested them to spare their lives. On this occasion, Hazrat Abu Sufyan (رَضِيَ اللهُ تَعَالٰى عَنْه) accepted Islam.

Departure for Makkah

On the morning of Tuesday 17th of Ramadan, 8 Hijri, the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) left for Makkah. Hazrat Saad bin Ubada (رَضِيَ اللهُ تَعَالٰى عَنْه), the leader of the Ansar, passed near Abu Sufyan (رَضِيَ اللهُ تَعَالٰى عَنْه) carrying the flag and when he saw Abu Sufyan (رَضِيَ اللهُ تَعَالٰى عَنْه), he said in a loud voice, O Abu Sufyan, Today is the day of bloodshed. Kaaba will be made lawful today. Abu Sufyan (رَضِيَ اللهُ تَعَالٰى عَنْه) was alarmed on hearing this and informed the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ), he (صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) said that today is the day of mercy and today is the day of greatness of the Kaaba.

Then the Muslims entered Makkah along with the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) with great triumph and glory. Yet even then he (صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) was dominated by modesty and humility. He (صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) ordered that his flag be planted near the place of "Hajjoon" and told Hazrat Khalid bin Waleed (رَضِيَ اللهُ تَعَالٰى عَنْه) to enter Makkah from the upper part of Makkah i.e. Kada and he (صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) himself entered from the lower part. The Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) announced a general amnesty and said: "Whoever takes refuge in the Haram or the house of Hazrat Abu Sufyan (رَضِيَ اللهُ تَعَالٰى عَنْه) or closes the door of his house is safe." The people of Makkah did not have the courage to face this army. A few people dared to come in front of Hazrat Khalid bin Waleed's (رَضِيَ اللهُ تَعَالٰى عَنْه) army and martyred Hazrat Kurzbin Jabir Fahri (رَضِيَ اللهُ تَعَالٰى عَنْه) and Habish bin Ashar (رَضِيَ اللهُ تَعَالٰى عَنْه), but after a minor skirmish they fled the field. About 12 polytheists were killed in this skirmish. After that, Hazrat Khalid bin Waleed (رَضِيَ اللهُ تَعَالٰى عَنْه) entered Makkah and met him (صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) on Mount Safa. Thus Makkah was conquered without any major battle and bloodshed.

The Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) mounted his camel and proceeded towards Masjid Haram with Hazrat Osama bin Zayd (رَضِيَ اللهُ تَعَالٰى عَنْه) sitting behind him and Hazrat Bilal (رَضِيَ اللهُ تَعَالٰى عَنْه) and Uthman bin Talha, the key-bearer of the Kaaba, were also with him (صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ). He (صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) reached Masjid Haram, circumambulated the Kaaba and kissed the Black Stone (al-Hajar al-Aswad). On this occasion, he (صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) went inside the Kaaba and knocked down the idols in the House of Allah (Baitullah) by hitting them with the tip of a stick, and used to recite the following verse 81 of Surah Bani Israil.

جَآءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ؕ اِنَّ الْبَاطِلَ كَانَ زَهُوْقًا ﴿۸۱﴾

Translation:
"Truth has come and falsehood has vanished. Falsehood is surely bound to vanish."

(Surah Bani Israil: 81)

Declaration of General Amnesty

After that the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) performed Nawafil inside the House of Allah

(Baitullah) and said: "O you people of Quraish! What do you think of the treatment that I am about to accord to you?" They replied: "O noble brother and son of noble brother! We expect nothing but goodness from you." Upon this he (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) said: "I speak to you in the same words as Hazrat Yusuf (عَلَيْهِ السَّلَام) spoke unto his brothers." He (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) said: "No reproach on you this day, go your way, for you are freed ones. "During his (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) stay in Makkah, people continued to accept Islam in groups. He (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) stayed in Makkah for 15 days and then made Hazrat Atab bin Asid (رَضِيَ اللهُ تَعَالٰى عَنْه) the governor of Makkah and went to Hunain.

The conquest of Makkah is indeed a sign of his (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) decisive dominance and power. On the occasion of the conquest of Makkah, the aspect of forgiveness and mercy in his (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) character comes to the fore. Even today, we learn from the conquest of Makkah that bravery and courage is not that we forgive others in a state of weakness, rather, bravery is that despite all the authority and power, we forgive the enemy and show favor to him. Along with this, a lesson is also learned from this incident that as a result of patience and steadfastness and firm belief in Allah's Self, after all the difficulties, Allah's grace is finally obtained in the pursuit of a good goal, and finally success is given to the people of faith.

EXERCISE

A. Choose the correct answer.

1. **How long did the Treaty of Hudaybiyah last?**
   (a) For 1 year (b) For 2 years (c) For 3 years (d) For 4 years
2. **Whose allies were Banu Bakr's ?**
   (a) Muslims (b) Quraish (c) Banu Khuza'ah (d) Banu Quraiza
3. **How many days did it take the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) to reach Makkah from Madinah?**
   (a) 8 days (b) 9 days (c) 11 days (d) 15 days
4. **Who did the Quraish sent to Madinah to settle matters after the Treaty of Hudaybiyah was broken?**
   (a) Abu Sufyan (b) Abu Jahl (c) Abu Lahab (d) Naufal
5. **Who did the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) make the governor of Makkah?**
   (a) Khattab bin Asad (رَضِيَ اللهُ تَعَالٰى عَنْه) (b) Attab bin Asid (رَضِيَ اللهُ تَعَالٰى عَنْه)
   (c) Asad bin Asid (رَضِيَ اللهُ تَعَالٰى عَنْه) (d) Saad bin Asid (رَضِيَ اللهُ تَعَالٰى عَنْه)

B. Give short answers.

(i) How did Quraish violate Treaty of Hudaybiyah treaty?

(ii) What conditions did the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) offer for the renewal of the Treaty of Hudaybiyah?

(iii) What was the number of the Muslim army on the occasion of the Treaty of Hudaybiyah and where did it camp?

(iv) When did Hazrat Abu Sufyan (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) accept Islam?

(v) What did the Holy Prophet (صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ خَاتَمُ النَّبِیّٖنَ) do when he reached the House of Allah (Baitullah) after the conquest of Makkah?

C. Answer in detail.

(i) Describe the causes and reasons for the conquest of Makkah.

(ii) Describe the results and effects of the conquest of Makkah.

(iii) On the occasion of the conquest of Makkah, what and how can we learn from the Holy Prophet's (صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ خَاتَمُ النَّبِیّٖنَ) mercy and forgiveness in our practical lives?

Activities for Students

- Discuss the important stages of the conquest of Makkah.

Activities for Teachers

- Students should be asked to review the distance from Madinah to Makkah with the help of maps, globes or Google Maps, etc.
- On the occasion of the conquest of Makkah, discuss the spread of Islam and the display of glory of the Muslims.

LESSON

14

The Battle of Hunain

Learning Outcomes

After reading this lesson, the students will be able to:

Learn about the events of the Battle of Hunain and be aware of the persistence and steadfastness of the Messenger of Allah (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) and instead of being proud of their abundance and strength, they can become those who rely on Allah's help.

- Know the background and causes of the Battle of Hunain.
- Get familiar with the events and miracles of the Battle of Hunain.
- Understand the results of the Battle of Hunain.
- Learn from the incomparable bravery, steadfastness and perseverance of the Messenger of Allah (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) in the Battle of Hunain.

The conquest of Makkah had a very positive effect on the entire Arabian Peninsula and many tribes accepted Islam after that, but there were still some tribes who were proud of their strength and power. Among these tribes were the tribes of Hawazin and Thaqif, so they planned to attack the Muslims by combining other tribes with them. For this purpose, they prepared their army and took the women and children with them and encamped in the valley of Hunain between Makkah and Taif, which is about forty kilometers away from Makkah.

The Holy Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) sent Hazrat Abu Hadrada Salma (رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ) to find out about the number of the enemy, etc., and he returned and reported about them.

Departure from Makkah to Hunain

The Holy Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) advanced from Makkah towards Hunain at the beginning of Shawwal. The number of Muslims was twelve thousand. The Muslims felt proud of their numbers and abundance of equipment and began to say that we could no longer be overwhelmed by lack of numbers. When he (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) found out about this behavior, he (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) expressed his displeasure at it, which conveys the message that victory depends on the dignity and power of Allah Almighty and not on the abundance of causes of war.

Attack of the Archers

The polytheists had hidden their army in narrow gorges around Hunain and as soon as the

Islamic army passed there, they started shooting arrows from all sides. The Muslims were not mentally prepared for this situation, so a stampede broke out in the army and chaos ensued.

The Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ عَائِمُ النَّبِيِّيْنَ) Persistence and Steadfastness

The Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ عَائِمُ النَّبِيِّيْنَ) showed great bravery, courage and steadfastness on this occasion. He (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ عَائِمُ النَّبِيِّيْنَ) used to ride forward and say: "I am a Prophet, I am not a liar, I am the son (grandson) of Abdul Muttalib." He (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ عَائِمُ النَّبِيِّيْنَ) told Hazrat Abbas (رَضِيَ اللهُ تَعَالٰى عَنْه) to call the people of the tree in a loud voice, i.e. those who pledged allegiance under the tree before the Treaty of Hudaybiyah. As soon as Hazrat Abbas (رَضِيَ اللهُ تَعَالٰى عَنْه) gave the call, the Muslims started to gather around the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ عَائِمُ النَّبِيِّيْنَ) running from all sides and once again the Muslims' feet became firm and the fighting began.

The Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ عَائِمُ النَّبِيِّيْنَ) Miracle

The Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ عَائِمُ النَّبِيِّيْنَ) picked up a handful of clay and threw it at the enemy, which caught the eyes of everyone in the enemy's army, and at the same time, angels began to descend from the sky, as a result of which the enemy was defeated. and they fled away from the field and the Muslims were victorious. The Holy Quran has mapped of the heart and mental state of Muslims before and during the invasion as follows:

Translation:

"Allah has surely blessed you with His help on many battlefields, and on the day of Hunain, when you were proud of your great number, then it did not help you at all, and the earth was straitened for you despite all its vastness, then you turned back on your heels. Then Allah sent down His tranquility upon His Messenger and upon the believers, and sent down troops that you did not see, and punished those who disbelieved. That is the recompense of the disbelievers."

(Surah At-Taubah: 25-26)

This battle was important in that it got rid of the mischief and rebellion of some tribes a few kilometers away from Makkah. A peaceful and stable government was established in Makkah. By the sudden retreat at the beginning of this battle, the Muslims were trained, and their reliance on means and equipment and overconfidence was corrected, and they were taught the lesson that victory and defeat does not depend on the numerical majority and military equipment, but that this matter depends on the grace of Allah Almighty and His mercy. It is a practical lesson for us in this battle that despite the acquisition of all kinds of economic, social, military power and strength, we must rely on Allah's help and support and not on our own strength, power and abilities.

EXERCISE

A. Choose the correct answer.

1. **The Battle of Hunain took place:**
   (a) Before the Battle of Mota
   (b) Before the conquest of Makkah
   (c) After the conquest of Makkah
   (d) After the Farewell Pilgrimage

2. **How many Muslims took part in the Battle of Hunain?**
   (a) Ten thousand
   (b) Twelve thousand
   (c) Fifteen thousand
   (d) Sixteen thousand

3. **For what purpose did the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) send Hazrat Abu Hadrada Salma?**
   (a) To give a message of war to the enemy
   (b) To make peace with the enemy
   (c) To get information about the enemy
   (d) To preach

4. **The Holy Quran has given the reason for the retreat at the beginning of the Battle of Hunain:**
   (a) Pride in abundance
   (b) Proud in money
   (c) Pride in intelligence
   (d) Pride in cavalry

5. **What does success depend on in the battle?**
   (a) On the number of fighters
   (b) On war equipment
   (c) On courage and bravery
   (d) On the help of Allah Almighty

B. Give short answers.

(i) How far is Hunain from Makkah?
(ii) In which month did the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) leave for Hunain?
(iii) What attribute of the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) did we know in the Battle of Hunain?
(iv) What did the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) say to Hazrat Abbas (رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ)?
(v) What was the cause of chaos among Muslims on the occasion of the battle of Hunain?

C. Answer in detail.

(i) Write a note on the causes and consequences of the battle of Hunain.
(ii) Write the events of the battle of Hunain in the form of points.
(iii) What lessons can we learn from the battle of Hunain regarding the evil of pride and arrogance and the help of Allah Almighty, and when and how can we apply it in practical life?

Activities for Students

- Discuss the events and results of the Battle of Hunain in the light of verses 25 and 26 of Surah At-Taubah.
- Prepare a report on the victory of the battle of Hunain and present it in the classroom.

Activities for Teachers

- Students should be asked to review the distance from Makkah to Hunain with the help of maps, globes or Google Maps, etc.
- Make the students aware of the importance of looking and trusting in Allah Almighty in every situation.

LESSON

15

Aam-ul-Wafood (The Year of Delegations)

Learning Outcomes

After reading this lesson, the students will be able to:

Understand the meaning of Aam-ul-Wafood and know the spread of Islam in the Arab world. Keeping in mind the Holy Prophet's (صلی اللہ علیہ وعلی آلہ واصحابہ وسلم عائشہ الطیبہ) treatment with the delegations, will learn to honor and respect the guests and the delegations.

- Understand the meaning and connotation of Aam-ul-Wafood.
- Understand the importance and meaning of Aam-ul-Wafood.
- Understand the general situation of the three delegations and the fair dealings of the Holy Prophet (صلی اللہ علیہ وعلی آلہ واصحابہ وسلم عائشہ الطیبہ).
- Examine the spread of Islam in the Arabian Peninsula due to the arrival of delegations, and its impact on the Farewell Pilgrimage.

If we examine the effects of the conquest of Makkah, it is very clear that the entire Arabian Peninsula came under the influence of the Holy Prophet Muhammad's (صلی اللہ علیہ وعلی آلہ واصحابہ وسلم عائشہ الطیبہ) Prophethood. In 8 Hijri, the Islamic army numbered only ten thousand during the conquest of Makkah. In less than a year, the number of this army reached thirty thousand during the battle of Tabuk, and then two years later, the number of Muslims in Hajjatul Wida (the Farewell Pilgrimage) increased to more than one hundred thousand. The Holy Quran has called the conquest of Makkah as the reason and means for people to enter Islam in droves, which is mentioned in Surah An-Nasr.

In this regard, the year 9 Hijri which started a few months after the conquest of Makkah is of extraordinary importance because in this year delegations from far and near started coming to the Holy Prophet (صلی اللہ علیہ وعلی آلہ واصحابہ وسلم عائشہ الطیبہ) and these delegations were so numerous that this year is called Aam-ul-Wafood (the year of delegations).

The number of delegations that came in this one year is said to be more than 70. The Holy Prophet (صلی اللہ علیہ وعلی آلہ واصحابہ وسلم عائشہ الطیبہ) used to honor and respect these delegations. Taking care of their accommodation and comfort, they were lavishly hosted and introduced to Islamic teachings. The Holy Prophet (صلی اللہ علیہ وعلی آلہ واصحابہ وسلم عائشہ الطیبہ) also gave gifts and provisions for journey to these delegations. Among these delegations, some of the important and prominent ones are:

The Delegation of Abdul Qais

This delegation came to the Holy Prophet (ﷺ) twice in 5 Hijri and 9 Hijri. In the delegation that came in 5 Hijri, about fourteen people came and the second time forty people came and one of them was a Christian but he accepted Islam as a result of the Holy Prophet's (ﷺ) invitation.

The Delegation of Adhra

This delegation came in Safar 9 Hijri and its number was twelve. Hazrat Hamza bin Numan (رضی اللہ تعالیٰ عنہ) was also part of the delegation. The Holy Prophet (ﷺ) also welcomed them and gave them the good news of the conquest of Syria. Similarly, he (ﷺ) forbade them to take prediction from female priestesses, and to slaughter animals in the name of other than Allah.

The Delegation of Bala

This delegation arrived in Rabi al-Awwal 9 Hijri and stayed in Madinah for three days after accepting Islam. The leader of this delegation sought information from the Prophet (ﷺ) about the reward for the feast of the guests, and the duration of the feast.

The Delegation of Thaqif

This delegation arrived in Ramadan 9 Hijri on the return of the Holy Prophet (ﷺ) from the battle of Tabuk. The reason for this was that Hazrat Urwa bin Masood, a member of this tribe, accepted Islam after the Holy Prophet (ﷺ) returned from the battle of Tabuk and then invited the people of his tribe to Islam, but the people of the tribe, despite their love and respect for him, did not obey him and started opposing him and killed him. Then they decided to attend the Holy Prophet (ﷺ) assembly and review the situation and finally a delegation of 6 people came prepared, and he (ﷺ) set up a tent for them in the Masjid-e-Nabawi, so that they could directly see the Muslims engaged in the Quran and prayer. Finally, they accepted Islam and then made a provision that they would not demolish their idols themselves, but that he (ﷺ) would arrange for it.

Delegation of Hamdan and Najran

A delegation from Hamdan, Banu Fazara and Najran also came to the Holy Prophet (ﷺ). The area of Najran consisted of more than seventy settlements and there were one hundred thousand soldiers in their area. This delegation consisted of 60 people out of which 24 were their chiefs. The delegation arrived and asked him (ﷺ) questions. Then he (ﷺ) invited them to Islam, and recited the Quran, but they did not accept Islam, on which, by the command of Allah Almighty, he (ﷺ) invited them for Mubahlah, which is mentioned in Surah Al-Imran of the Holy Quran like this:

فَقُلْ تَعَالَوْا نَدْعُ اَبْنَآءَنَا وَاَبْنَآءَكُمْ وَنِسَآءَنَا وَنِسَآءَكُمْ وَاَنْفُسَنَا وَاَنْفُسَكُمْ ۟ قف
ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَّعْنَتَ اللّٰهِ عَلَى الْكٰذِبِيْنَ ﴿٦١﴾

Translation:

"Say (to him), Come, let us call our sons and your sons, our women and your women, ourselves and yourselves, then (let us) pray and invoke the curse of Allah upon the liars."

(Surah Al-Imran: 61)

Najrani refrained from mubahlah and returned back after agreeing to pay jizya.

From the arrival of these delegations and the fair dealings of the Holy Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) with them, we know that Muslims should keep their resources and means available to spread religion to people of other religions and if the followers of any sect want to come to learn the religion, they should be welcomed with cheerfulness and they should be provided with the resources and environment to be introduced to the religion and its teachings. By understanding and adopting the model of fair dealings with the delegations of the Messenger (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) of Allah, we can express the universality of Islam in a practical way by reaching people of other religions with wisdom and prudence.

EXERCISE

A. Choose the correct answer.

1. **Which year is called Aam-ul-Wafood?**
   (a) Seven Hijri
   (b) Eight Hijri
   (c) Nine Hijri
   (d) Ten Hijri
2. **Aam-ul-Wafood can be described as the result of which battle?**
   (a) Battle of Uhud
   (b) Battle of Trench
   (c) Battle of Mota
   (d) Conquest of Makkah
3. **In which Surah is the tidings of people entering Islam in droves?**
   (a) Surah Al-Fath
   (b) Surah Muhammad
   (c) Surah An-Nasr
   (d) Surah Al-Falaq
4. **Where did the Holy Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) settle down some of the delegations?**
   (a) Quba Mosque
   (b) Masjid-e-Nabawi
   (c) Dhul-Qilbatin Mosque
   (d) Nimra Mosque
5. **Which delegation arrived in the service of the Holy Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) in 5 Hijri and then in 9 Hijri?**
   (a) The delegation of Bala
   (b) The delegation of Thaqif
   (c) The delegation of Najran
   (d) The delegation of Abdul Qais

B. Give short answers.

(i) Which year is referred to "Aam-ul-Wafood" and why?

(ii) How did the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) used to deal with the visiting delegations?

(iii) Which delegation did the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) give the good news of the conquest of which country?

(iv) Why were some of the visiting delegations settled down in the Masjid-e-Nabawi?

(v) With which delegation was the order of Mubahlah came and why?

C. Answer in detail.

(i) Write a note on the importance of Aam-ul-Wafood in the context of the conquest of Makkah and the impact of the Aam-ul-Wafood on the Hajjatul Wida.

(ii) Give a detailed review of the Holy Prophet's (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) gracious dealing towards the delegations that came during Aam-ul-Wafood.

(iii) How can we benefit from the Holy Prophet's (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) gracious treatment of delegations in our practical lives?

Activities for Students

- Prepare a list of the delegations that arrived at the service of the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) including the name of the delegation, its region, tribe and year/month etc.
- Under the guidance of the teacher, discuss the meetings with the delegations and the dialogues of the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ).

Activities for Teachers

- With the help of globe, map or Google map, the students should be educated about the location of some delegations and the distance of their areas from Madinah.

LESSON

16

The Battle of Tabuk

Learning Outcomes

After studying this lesson, students will be able to:

Understand the sacrifices of the Holy Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ عَائِذًا بِاللّٰهِ مِنَ الشَّيْطٰنِ) and the Companions (رَضِيَ اللّٰهُ تَعَالٰى عَنْهُمْ) in the Battle of Tabuk and its consequences.

- Understand the reasons, causes, and background of the Battle of Tabuk.
- Understand the events of the Battle of Tabuk.
- Understand the difficulties and the role of the hypocrites in this battle.
- Understand the sacrifices of the Holy Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ عَائِذًا بِاللّٰهِ مِنَ الشَّيْطٰنِ) and the Companions (رَضِيَ اللّٰهُ تَعَالٰى عَنْهُمْ), especially Hazrat Abu Bakar Siddique (رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ), and the help of Allah Almighty in the result.
- Understand the administrative abilities of Hazrat Ali (رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ) in Madinah Munawara during the Battle of Tabuk.

Allah Almighty has made this world a place of trial, so that the believer is tested in all conditions and circumstances. The Holy Prophet Hazrat Muhammad (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ عَائِذًا بِاللّٰهِ مِنَ الشَّيْطٰنِ) said:

Translation:

"Strange are the ways of a believer for there is good in every affair of his and this is not the case with anyone else except in the case of a believer for if he has an occasion to feel delight, he thanks (Allah), thus there is a good for him in it, and if he gets into trouble and shows resignation (and endures it patiently), there is a good for him in it."

(Sahih Muslim: 2999)

Background

On one hand, with the conquest of Makkah, the power of the largest anti-Islamic group in Arabia (the Quraish of Makkah) was broken, and delegations were arriving in the city of the Holy Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ عَائِذًا بِاللّٰهِ مِنَ الشَّيْطٰنِ) in droves, accepting Islam. On the other hand, news of attacks from the Christian Roman Empire was also being heard. The Holy Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ عَائِذًا بِاللّٰهِ مِنَ الشَّيْطٰنِ) ordered the Companions (رَضِيَ اللّٰهُ تَعَالٰى عَنْهُمْ) to prepare for war to secure the borders of the Islamic state.

Preparation for Battle

The Holy Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ عَائِذًا بِاللّٰهِ مِنَ الشَّيْطٰنِ) used to keep the destination of his expeditions secret until

the time of departure. However, this time, due to the difficult journey, long distance, and the gathering of a large number of enemies, the matter was not kept secret. Nine years had passed since the Hijrat (migration), and this was the first war against the Christians. It was a difficult time. The date harvest in Madinah Munawara was about to ripen, and despite the famine, distance, and intense heat, the believers prioritized the divine command over all worldly and material benefits. Thus, the Companions (رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمْ) began preparations with great enthusiasm and zeal.

Sacrifice and Generosity of the Companions (رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمْ)

On this occasion, there are extraordinary instances of the sacrifice and generosity of the Companions (رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمْ). When the aid for the war was being collected, Hazrat Usman Ghani (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) took charge of one-third of the army, presented nine hundred camels, one hundred horses, ten thousand dinars, and countless provisions. On this generosity of Hazrat Usman (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ), the Holy Prophet (صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ عَائِمًا لَّا یُبْتَئِسُ) said:

Translation:

"Whatever Usman does after today will not harm him."

(Jami at-Tirmidhi: 3701)

Hazrat Abu Bakar Siddique (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) always remained at the forefront in every battle, brought his entire property, whose value was approximately four thousand dirhams. The Holy Prophet (صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ عَائِمًا لَّا یُبْتَئِسُ) knew his feelings well, and he (صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ عَائِمًا لَّا یُبْتَئِسُ) asked him: "Abu Bakar! Have you left something for your family?" He (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) replied: "I have left Allah and the Messenger of Allah (صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ عَائِمًا لَّا یُبْتَئِسُ) for them." Hazrat Umar Farooq (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) did not lag behind in the competition of charity and presented half of his property and said: "O Abu Bakar (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ), today it is certain that you cannot be surpassed."

Hazrat Abdur Rahman bin Auf (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ), Hazrat Abbas (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ), and Hazrat Talha (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) also presented a lot of their property. The women also participated fully in this act of charity, and many women sent their jewelry. Aasim bin Adi (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) presented a ninety Wasq (a measure of dates) of dates in the service of the Holy Prophet (صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ عَائِمًا لَّا یُبْتَئِسُ) (a Wasq is equal to the load carried on one camel).

The Holy Prophet (صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ عَائِمًا لَّا یُبْتَئِسُ) encouraged the spirit of generosity and sacrifice of the Companions (رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمْ) and appreciated their feelings. While the material preparations were in full swing, spiritual preparation was also carried out. After the completion of the preparations, the Holy Prophet (صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ عَائِمًا لَّا یُبْتَئِسُ) left Madinah Munawwara with an army of thirty thousand. The Holy Prophet (صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ عَائِمًا لَّا یُبْتَئِسُ) appointed Hazrat Muhammad bin Maslama (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) as his deputy in Madinah Munawwara. The Holy Prophet (صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ عَائِمًا لَّا یُبْتَئِسُ) also ordered Hazrat Ali (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) to stay in Madinah Munawwara. When Hazrat Ali (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) felt some anxiety and heaviness due to staying behind, the Holy Prophet (صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ عَائِمًا لَّا یُبْتَئِسُ) said:

Translation:

"Aren't you satisfied with being unto me what Haroon (عَلَیْہِ السَّلَام) was unto Musa (عَلَیْہِ السَّلَام) but with this exception that there would be no prophet after me?"

(Sahih Muslim: 2404b)

This event is a reflection of Hazrat Ali's (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) administrative abilities and the Holy Prophet's (خَاتَمُ النَّبِیّٖن صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ) trust in him.

The Role of Hypocrites

The hypocrites had built a mosque in which they used to gather and plot to sow discord among the Muslims. Even during the preparations for this battle, the hypocrites taunted those who contributed generously to charity, calling them ostentatious, and ridiculed those who contributed little. They were not in favor of the battle due to the ripening of the date harvest in Madinah, the threat of famine, the distance, and the intense heat, and they continued to try to discourage the Muslims.

Journey Towards Tabuk

Some hypocrites set out for participation in the battle but showed their hypocrisy by returning from the way to discourage the morale of the Muslims. This was a test of faith, and only those people stayed who were filled with the spirit of faith. Thus, Allah Almighty consoled the believers that it was better for this group of hypocrites to stay behind. One day during the journey, all the water finished. People were distressed due to thirst. The Holy Prophet (خَاتَمُ النَّبِیّٖن صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ) raised his hands in prayer until everyone was quenched. This area was completely barren at that time. On this occasion, the Holy Prophet (خَاتَمُ النَّبِیّٖن صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ) said to Muaz bin Jabal (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ):

Translation:

"O Muaz! If you live long enough, you will see this place become filled with gardens."

(Sahih Muslim: 706)

That's how it happened.

The Companions (رَضِیَ اللّٰہُ تَعَالٰی عَنْہُم) saw dust rising in the distance during the halt. The Holy Prophet (خَاتَمُ النَّبِیّٖن صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ) said: May Allah bring Abu Khaithama! Hazrat Abu Khaithama (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) had stayed behind, but when he saw the cool water in the garden in the intense heat, such love for the Holy Prophet (خَاتَمُ النَّبِیّٖن صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ) arose in his heart that he immediately set off and joined the army.

Stay in Tabuk and Return to Madinah Munawwara

The Holy Quran has called this battle a difficult time. At one point, the food ran out. The situation was such that a date was being sucked in turns, but despite all these conditions, this caravan of believers continued to move. Until, after covering a distance of more than six hundred and fifty kilometers, this army reached Tabuk. The army camped here for ten to fifteen days, but the Romans were so terrified that they did not come for a fight. The Holy Prophet (خَاتَمُ النَّبِیّٖن صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ) also sent letters to the surrounding tribes during this time and invited them to Islam, and peace treaties were also made with some tribes. Then the journey back to Madinah Munawwara began. When the army was camped near the place of Dhi Uwan, the command was revealed to demolish the mosque of Zirar built by the hypocrites. Thus, the army of faith demolished this mosque between Maghrib and Isha prayers.

Arrival in Madinah and the Repentance of Hazrat Kab bin Malik (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ)

When the Holy Prophet (خَاتَمُ النَّبِیّٖن صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ) reached Madinah, those hypocrites who did not

participate in this battle immediately came to the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ عَاتَمُ النَّبِيِّيْنَ) and started making excuses and swearing oaths. The Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ عَاتَمُ النَّبِيِّيْنَ) remained silent despite knowing their reality. Apart from these hypocrites, three Companions (رَضِيَ اللهُ تَعَالَى عَنْهُمْ) did not participate in the battle. Among them were Hazrat Kab bin Malik, Hazrat Murrah bin Rabia, and Hazrat Bilal bin Amiya (رَضِيَ اللهُ تَعَالَى عَنْهُمْ). They showed truthfulness and admitted that they had not participated in the battle without any compulsion. The Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ عَاتَمُ النَّبِيِّيْنَ) forbade the Companions (رَضِيَ اللهُ تَعَالَى عَنْهُمْ) to talk to them. This was a severe test of their steadfastness and truthfulness that on the one hand, the hypocrites became successful by telling lies, and they were temporarily deprived of the Holy Prophet's (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ عَاتَمُ النَّبِيِّيْنَ) kindness. After a few days, the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ عَاتَمُ النَّبِيِّيْنَ) ordered them to live separately from their families, but since Hilal bin Umaiyah (رَضِيَ اللهُ تَعَالَى عَنْهُ) was elderly, his wife was allowed to serve him. Similarly, fifty days passed, then revelation came down regarding the acceptance of their repentance. All the Companions (رَضِيَ اللهُ تَعَالَى عَنْهُمْ) greeted them warmly in the mosque and they also gave charity as much as they could.

This battle teaches us that the most precious possession of a believer is his faith, and whenever it is tested, he will always be ready to sacrifice everything for his faith. Similarly, we learn from this battle the zeal to sacrifice our lives and wealth for Islam. Similarly, this battle introduces us to the importance of truth and holding on to the garment of truth firmly, that truth saves and falsehood destroys. This was the last battle in which the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ عَاتَمُ النَّبِيِّيْنَ) participated. Allah's help had reached him (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ عَاتَمُ النَّبِيِّيْنَ) and people were entering the religion in droves and with the completion of the purpose, the time for the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ عَاتَمُ النَّبِيِّيْنَ) to depart from the world was also drawing closer.

EXERCISE

A. Choose the correct answer.

1. **What was the nature of the war in the Battle of Tabuk?**
   (a) Individual (b) Defensive (c) Actionable (d) Collective
2. **In Surah At-Taubah, this battle is named?**
   (a) Asra (b) Zirar (c) Jihad (d) Mashka
3. **What is the approximate distance between Tabuk and Madinah?**
   (a) 600 km (b) 650 km (c) 700 km (d) 750 km
4. **Which of the following relatives of the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ عَاتَمُ النَّبِيِّيْنَ) was ordered to stay in Madinah during the Battle of Tabuk?**
   (a) Hazrat Abbas (رَضِيَ اللهُ تَعَالَى عَنْهُ) (b) Hazrat Zubair bin al-Awaam (رَضِيَ اللهُ تَعَالَى عَنْهُ)
   (c) Hazrat Ali (رَضِيَ اللهُ تَعَالَى عَنْهُ) (d) Hazrat Abdullah bin Abbas (رَضِيَ اللهُ تَعَالَى عَنْهُ)

5. **The Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) ordered the destruction of what upon his return from Tabuk?**

(a) Quba (b) House (c) Mosque of Zirar (d) Rock

B. Write short answers to the following questions.

(i) Write briefly about the causes of the Battle of Tabuk.

(ii) How did the Muslims prepare for this battle in difficult circumstances?

(iii) Give an example from the Seerat-e-Tayyiba (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) of keeping military matters confidential for the sake of national interest.

(iv) Write the results of the Battle of Tabuk in terms of dominance over the Romans and other infidels.

(v) What instructions did the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) give to the Companions (رَضِيَ اللهُ تَعَالٰى عَنْهُمْ) during his journey, and explain their importance.

C. Write detailed answers to the following questions.

(i) Review the Muslims' preparation for the Battle of Tabuk.

(ii) Write a note on the causes and consequences of the Battle of Tabuk.

(iii) What lessons can we learn from the Battle of Tabuk for our practical life? Explain.

Activities for Students

- List the verses related to the Battle of Tabuk in Surah At-Taubah and write the lessons learned from them.
- Make a chart detailing the Muslim army and other things in the Battle of Tabuk.

Activities for Teachers

- Discuss the different forms of hypocrisy in the classroom.
- Find the translation of the Hadith of repentance from the books of Hadith and narrate it. Then make a list of at least ten benefits of this whole event from the students.

LESSON

17

Hajjat-ul-Wida (The Farewell Pilgrimage)

Learning Outcomes

After studying this lesson, students will be able to:

- Understand the events of Hajjat-ul-Wida (The Farewell Pilgrimage).
- Understand the importance and teachings of Hajjat-ul-Wida (The Farewell Pilgrimage).
- Know the sermon of Ghadeer Khum upon returning from Hajjat-ul-Wida (The Farewell Pilgrimage) and become aware of the virtues and merits of Ahl al-Bayt, especially Hazrat Ali (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ).

Background

Twenty-three years of prophethood had passed and Islam had spread throughout Arabia. Almost all the tribes had embraced Islam one after the other. In these circumstances, Surah An-Nasr was revealed by Allah Almighty, which was a sign of farewell for the Holy Prophet (صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ خَاتَمُ النَّبِیّٖن), as if his work was now complete. Thus, before his demise, the Holy Prophet (صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ خَاتَمُ النَّبِیّٖن) intended to convey the teachings of Islam to all of Arabia, so he intended to perform Hajj. It was announced in Madinah Munawara that the Holy Prophet (صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ خَاتَمُ النَّبِیّٖن) himself would lead the Hajj this time, so Muslims from all over Arabia should participate in it. A large number of Muslims from all over Arabia came to Madinah Munawara to obtain this honor. When the Holy Prophet (صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ خَاتَمُ النَّبِیّٖن) tied the Ihram at the place of Dhulhulaifa, the atmosphere echoed with the sound of Labbaik Labbaik and the followers of Tauheed marched towards Makkah Mukarrama with the intention of Hajj.

Last Pilgrimage

The reason for the naming of Hajjat-ul-Wida is that it was the last Hajj of the Holy Prophet (صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ خَاتَمُ النَّبِیّٖن). It is also called Hajjat-ul-Islam because after Hijrat (migration), the Holy Prophet (صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ خَاتَمُ النَّبِیّٖن) performed only this one Hajj. Apart from this, it is also called Hajjat-ul-Balagha. On this occasion, the Holy Prophet (صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ خَاتَمُ النَّبِیّٖن) delivered a historic sermon in which the basic teachings of Islam were covered and the work of delivering religion to the common people was completed. This sermon is also called the sermon of Hajjat-ul-Wida. On this occasion, the Holy

Prophet (ﷺ) informed the Muslims about all the rites of Hajj. All the infidel customs were removed from the worship of Hajj and the duty of Hajj was performed according to the pure Ibrahamic Sunnah after centuries. At that time, more than a hundred thousand of followers of Tauheed performed the rites of Hajj with the Holy Prophet (ﷺ). On the 9th of Zil Hajj, the Holy Prophet (ﷺ) delivered a comprehensive sermon in front of them, which is the essence of Islamic teachings.

On the occasion of Hajjat-ul-Wida, the following verse of the Holy Quran was revealed.

اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَاَتْمَمْتُ عَلَيْكُمْ نِعْمَتِيْ وَرَضِيْتُ لَكُمُ الْاِسْلَامَ دِيْنًا ؕ

Translation:
"Today, I have perfected your religion for you, and have completed My blessing upon you, and chosen Islam as Din (religion and a way of life) for you."
(Surah Al-Maidah: 3)

This blessed verse is also known as the verse of completion of religion. A summary of the various acts performed during this Hajj is as follows:

- After delivering the sermon, the Holy Prophet (ﷺ) said to Hazrat Bilal (رضی اللہ تعالیٰ عنہ): "O Bilal! Give the call for prayer." Hazrat Bilal (رضی اللہ تعالیٰ عنہ) gave the call for prayer, and the Holy Prophet (ﷺ) led the Zuhr and Asr prayers together. Then the Holy Prophet (ﷺ) prayed with great weeping and humbleness. This prayer was so long that it continued until sunset.
- After sunset, the Holy Prophet (ﷺ) mounted a camel and returned to Muzdalifah. He (ﷺ) led the Maghrib and Isha prayers together in Muzdalifah. The next day, he (ﷺ) performed the Fajr prayer at the first time and came near Mashar al-Haram and prayed until the sun was about to rise.
- The Holy Prophet (ﷺ) ordered Hazrat Fazal bin Abbas (رضی اللہ تعالیٰ عنہ) to pick up pebbles, and he presented them to the Holy Prophet (ﷺ). The Holy Prophet (ﷺ) stayed to stone Jamrah Aqaba in the valley and threw pebbles one by one while reciting Takbir.
- The Holy Prophet (ﷺ) said to Hazrat Usamah bin Zaid (رضی اللہ تعالیٰ عنہ) and Hazrat Bilal (رضی اللہ تعالیٰ عنہ), who were present nearby: "Learn, I may not be able to perform Hajj next year."
- Here, the Holy Prophet (ﷺ) again delivered a sermon in which he (ﷺ) explained the virtues, method, and commandments of Qurbani (sacrifice).
- Then he (ﷺ) came to the foot of the mountain and offered Qurbani (sacrifice). After the Qurbani (sacrifice), the Holy Prophet (ﷺ) said to Hazrat Ali (رضی اللہ تعالیٰ عنہ): "Distribute the skins of the Qurbani (sacrifice) among the poor." Then the Holy Prophet (ﷺ) had his hair shaved. After finishing from here, he (ﷺ) returned to the Kaaba and performed Tawaf. After that, he (ﷺ) came to Zamzam water, stood facing the Qibla, and drank it.

- Then at the same time, the Holy Prophet (صلی اللہ علیہ وعلی آلہ واصحابہ وسلم عائما النبیین) went to Mina, stayed in Mina at night, and woke up in the morning before noon stoned Jamrah Ula, Jamrah Wusta, and then Jamrah Aqaba. He (صلی اللہ علیہ وعلی آلہ واصحابہ وسلم عائما النبیین) did this for three days. Then he (صلی اللہ علیہ وعلی آلہ واصحابہ وسلم عائما النبیین) returned to Makkah and performed Tawaf-e-Wida without Raml. After performing Fajr prayer in the Kaaba, he (صلی اللہ علیہ وعلی آلہ واصحابہ وسلم عائما النبیین) intended to return to Madinah Munawwara.

Khutba Hajjatul Wida (Farewell Sermon)

The Holy Prophet (صلی اللہ علیہ وعلی آلہ واصحابہ وسلم عائما النبیین) gave a sermon on the 9th of Zil Hajj in the plains of Arafat, which is called Khutba Hajjat-ul-Wida (Farewell Sermon), which is of great importance. The Farewell Sermon is an important historical document and a charter of human rights. The key points of this sermon are as follows:

- The Farewell Sermon of the Holy Prophet (صلی اللہ علیہ وعلی آلہ واصحابہ وسلم عائما النبیین) lays the foundation of the social system of Islam. Social equality, elimination of racial pride, women's rights, good treatment of slaves, emphasis on the life, property, and honor of one another - these are the foundations on which the social system of Islam is based.
- This sermon declared Usury haram (forbidden) to block the path of economic imbalance, as Usury provides the capitalist class with opportunities to accumulate wealth safely.
- This sermon has set many important legal principles. Politically, this sermon is the manifesto of Islam. The whole world was told through this sermon that the Islamic government will be formed on the basis of which principles and the system built on these principles will prove to be a mercy for humanity. That is why it is called the Great Charter of Humanity.

In his sermon, the Holy Prophet (صلی اللہ علیہ وعلی آلہ واصحابہ وسلم عائما النبیین) said:

Translation:

"O people, verily your Lord is one and your father is one. Verily there is no superiority of an Arab over a non-Arab or of a non-Arab over an Arab, or of a red man over a black man, or of a black man over a red man, except in terms of taqwa (piety)."

(Musnad Ahmad: 23489)

- The Holy Prophet (صلی اللہ علیہ وعلی آلہ واصحابہ وسلم عائما النبیین) described the characteristics of a perfect human being and a believer, saying that a Muslim is one whose hands and tongue are safe for others, and a believer is one from whom wealth and lives are safe of people. A Muhajir is one who abandons sins and mistakes, and a Mujahid is one who strives against his own self and obeys Allah Almighty.
- In this sermon, the Holy Prophet (صلی اللہ علیہ وعلی آلہ واصحابہ وسلم عائما النبیین) explained the rights of men, women, and slaves, and taught the world the respect for humanity. The Holy Prophet's (صلی اللہ علیہ وعلی آلہ واصحابہ وسلم عائما النبیین) teachings have taught Muslims to be truthful and emphasized living in brotherhood and unity.

In Summary

This is the last message of our beloved Prophet Hazrat Muhammad (صلی اللہ علیہ وعلی آلہ واصحابہ وسلم عائما النبیین), and we are the ones addressed in it. Its nature is like the will of the Holy Prophet (صلی اللہ علیہ وعلی آلہ واصحابہ وسلم عائما النبیین). At the end of it, the Holy Prophet (صلی اللہ علیہ وعلی آلہ واصحابہ وسلم عائما النبیین) said in a sorrowful tone that, 'I have delivered the message.

The Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) said, "O Allah! Be a witness, I delivered the message."

Hence, it is necessary that our souls be awakened, our spirits be ignited, and our hearts start beating upon reading it. The main lesson of this message is that we should live our daily lives according to the teachings of the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ).

The Sermon of Ghadir Khumm and the Excellence of Hazrat Ali (رَضِيَ اللهُ تَعَالٰى عَنْهُ)

The Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ), during the return journey from Hajjat-ul-Wida (the Farewell Pilgrimage), delivered a sermon at a place called Ghadir Khumm (situated between Makkah and Madinah). In this sermon, he (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) said: "Whomever I am his Mawla, Ali is also his Mawla." (Jami at-Tirmidhi: 3713)

Upon this, Hazrat Umar (رَضِيَ اللهُ تَعَالٰى عَنْهُ) congratulated in these words: "O son of Abu Talib, congratulations to you, you have become the Mawla of every believer and believer woman."

This event proves the virtue and excellence of Ahl al-Bayt, especially Hazrat Ali (رَضِيَ اللهُ تَعَالٰى عَنْهُ). This event informs us of the extraordinary status and position of Hazrat Ali (رَضِيَ اللهُ تَعَالٰى عَنْهُ) and the love and affection for him.

The Farewell Pilgrimage sermon (Khutba Hajjat-ul-Wida) is a source of economic and social teachings for Muslims. In this great gathering of Muslims, the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) taught Muslims to adopt unity and harmony, to shun discrimination based on color and race, and to fear Allah. By learning and understanding these teachings and implementing them in our practical lives, we can build a good society based on respect, equality, upholding the rights of all, and economic and social harmony.

EXERCISE

A. Choose the correct answer.

1. **The Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) stayed on the 7th of Zil Hajj:**
   (a) In Mina (b) In Muzdalifah (c) In Makkah (d) In Zil-Hilifah
2. **On this occasion, the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) declared which thing as forbidden forever?**
   (a) Lying (b) Usury (c) Adulteration (d) Stealing
3. **In the Farewell Sermon, the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) emphasized the rights of whom?**
   (a) Women (b) Animals
   (c) Birds (d) Elderly
4. **After completing the sacrifice, what did the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) immediately do?**
   (a) Performed Tawaf (b) Performed Umrah
   (c) Threw pebbles (d) Got hair shaved

5. **What is Hajjat-ul-Wida called?**

(a) Hajjat-ul-Ihsan
(b) Hajjat-ul-Iman
(c) Hajjat-ul-Islam
(d) Hajjat-ul-Yaqeen

B. Write short answers to the following questions.

(i) What is meant by Hajjat-ul-Wida?

(ii) On the occasion of Hajjat-ul-Wida, the Holy Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ عَائِمَا النَّبِيِّيْنَ) declared what as the standard of excellence?

(iii) On the occasion of Hajjat-ul-Wida, the Holy Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ عَائِمَا النَّبِيِّيْنَ) described a Muslim as what?

(iv) What act did the Holy Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ عَائِمَا النَّبِيِّيْنَ) perform in the plains of Arafat?

(v) What act did the Holy Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ عَائِمَا النَّبِيِّيْنَ) perform in the place of Ghadir Khumm and what is its importance?

C. Write detailed answers to the following questions.

(i) Describe the background of Hajjat-ul-Wida. What lessons do we learn from it?

(ii) Make a short list of the sequence of the Holy Prophet's (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ عَائِمَا النَّبِيِّيْنَ) Hajj.

(iii) How can we apply the economic and social teachings of the Holy Prophet's (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ عَائِمَا النَّبِيِّيْنَ) Hajjat-ul-Wida in our practical lives?

Activities for Students

- Create a date-wise chart of Hajjat-ul-Wida and hang it in the class.
- Discuss the economic and social teachings of the Holy Prophet's (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ عَائِمَا النَّبِيِّيْنَ) last sermon in the classroom.

Activities for Teachers

- Ask the students to mark the important places mentioned in Hajjat-ul-Wida with the help of a map, globe or google map and inform them about their distance from Baitullah.

LESSON

18

Demise of the Holy Prophet

(خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ)

Learning Outcomes

After studying this lesson, students will be able to:

- Know the event of the Holy Prophet's (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) demise.
- Become aware of the Holy Prophet's (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) final instructions to the Muslim community, especially regarding prayer and fair treatment towards women and subordinates.
- Gain insight into the significance of visiting the Roza-e-Mubarak (blessed resting place) of the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) and offering salutations and blessings.

Allah Almighty sent Prophets and Messengers to various nations, tribes, and regions at different times to guide mankind. This chain began with Hazrat Adam (عَلَيْهِ السَّلَام), and was completed with the advent of our Prophet Hazrat Muhammad (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ). The Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) performed the duty of preaching the religion openly for the last twenty-three years of his life and in his Khutba Hajjat-ul-Wida (Farewell Pilgrimage Sermon), he (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) said, "Perhaps I will not meet you here next year." He (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) also said, "Whoever is present here should convey the message of the true religion to those who are not present here." This was an announcement that the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) had completed his duty. The completion of the objectives of the Holy Prophet's (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) mission is announced in the Holy Quran in these words:

اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَاَتْمَمْتُ عَلَيْكُمْ نِعْمَتِيْ وَرَضِيْتُ لَكُمُ الْاِسْلَامَ دِيْنًا ؕ

Translation:

"Today, I have perfected your religion for you, and have completed My blessing upon you, and chosen Islam as Din (religion and a way of life) for you."

(Surah Al-Maidah: 3)

And in this way, the verses of Surah An-Nasr were also revealed, which alluded to the blessed union of the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) with his Lord.

After the Hajjat-ul-Wida (Farewell Pilgrimage), the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) increased his visits to the graves in Jannat al-Baqi and Uhud. All these things indicated that the Messenger of

Allah (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّيْنَ) had completed his purpose and the hour of demise was near.

In the month of Safar of the following year, 11 AH, the signs of fever began to appear on the blessed body of the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّيْنَ), due to which his (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّيْنَ) blessed nature began to become unwell and his (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّيْنَ) blessed body also became quite weak. However, he (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّيْنَ) continued to lead the prayers. When the weakness increased and standing became difficult, he (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّيْنَ) commanded Hazrat Abu Bakar Siddique (رَضِيَ اللهُ تَعَالَى عَنْه) to lead the prayers. Thus, during the blessed life of the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّيْنَ), Hazrat Abu Bakar Siddique (رَضِيَ اللهُ تَعَالَى عَنْه) performed the duties of Imamat.

Advices of the Last Days of the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّيْنَ)

Even in the last days of his life, the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّيْنَ) continued to fulfill his duty of guiding and reforming Companions (رَضِيَ اللهُ تَعَالَى عَنْهُمْ). During his illness, whenever there was a recovery, he would impart valuable advice to Companions (رَضِيَ اللهُ تَعَالَى عَنْهُمْ). On one occasion, he (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّيْنَ) said:

Translation:

"Beware of those who preceded you and used to take the graves of their prophets and righteous men as places of worship, but you must not take graves as mosques; I forbid you to do that."

(Sahih Muslim: 532)

Similarly, the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّيْنَ) has emphasized the importance of performing prayers, fair treatment towards women, and taking care of subordinates. In other words, the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّيْنَ) conveyed the message to the Ummah that the rights of people should be fulfilled before death or forgiveness should be sought because they will be accountable. The last sermon delivered by the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّيْنَ) contained a clear message of demise. The Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّيْنَ) said:

Translation:

"Allah has given one of His Servant the choice of receiving the splendor and luxury of the worldly life whatever he likes or to accept the good (of the Hereafter) which is with Allah. So he has chosen that good which is with Allah." On that Hazrat Abu Bakar Siddique (رَضِيَ اللهُ تَعَالَى عَنْه) wept and said, "Our fathers and mothers be sacrificed for you."

(Sahih al-Bukhari: 3904)

Demise

In the early days of Safar and Rabi-ul-Awwal, the Holy Prophet's (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّيْنَ) health fluctuated. Sometimes his (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّيْنَ) condition worsened, and sometimes he (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّيْنَ) would feel better. In the final days, with the permission of wives (رَضِيَ اللهُ تَعَالَى عَنْهُنَّ), he (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّيْنَ) stayed in the chamber of Hazrat Aisha (رَضِيَ اللهُ تَعَالَى عَنْهَا). When the fever intensified, he (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّيْنَ) would wash his blessed face with cold water. On Monday morning, 12th Rabi-ul-Awwal, there was some improvement in his illness. The Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّيْنَ) saw the Companions (رَضِيَ اللهُ تَعَالَى عَنْهُمْ) praying from behind the curtain of his chamber, and smiled, expressing his happiness. The Companions (رَضِيَ اللهُ تَعَالَى عَنْهُمْ) also saw him (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّيْنَ) and were reassured that his (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّيْنَ)

health was improving. However, shortly after, the fever intensified. The Holy Prophet (ﷺ) repeatedly dipped his hands in water and applied it to his blessed face. Even in this condition, he (ﷺ) continued to fulfill his duties, urging the observance of prayers and kind treatment of slaves.

At the time of the Holy Prophet's (ﷺ) demise, Hazrat Aisha (رضی اللہ تعالیٰ عنہا) was supporting him, and his (ﷺ) last words were, اللَّهُمَّ الرَّفِيقَ الْأَعْلَى (O Allah, the highest Companion). At the time of his blessed demise, the Holy Prophet (ﷺ) was sixty-three years old. The news of the Holy Prophet's (ﷺ) demise caused immense grief among all Muslims. Hazrat Umar (رضی اللہ تعالیٰ عنہ) expressed extraordinary sorrow and grief. The Ahl al-Bayt, especially Hazrat Fatima (رضی اللہ تعالیٰ عنہا), expressed her grief over the Holy Prophet's (ﷺ) demise in the form of poetry:

صُبَّتْ عَلَيَّ مَصَائِبُ لَوْ أَنَّهَا
صُبَّتْ عَلَى الْأَيَّامِ صِرْنَ لَيَالِيَا

Translation:
"The troubles that befell me, if they had fallen on (bright) days, they would have turned into nights."

The blessed grave of the Holy Prophet (ﷺ) was prepared for burial in the chamber of Hazrat Aisha (رضی اللہ تعالیٰ عنہا), where he (ﷺ) passed away. All the arrangements for the bath and burial were carried out by his (ﷺ) uncle Hazrat Abbas (رضی اللہ تعالیٰ عنہ) and Hazrat Ali (رضی اللہ تعالیٰ عنہ). Muslims from Madinah Munawwara and its vicinity came in large numbers to visit the Holy Prophet (ﷺ). Thus, all Muslims took a final sight at the Holy Prophet (ﷺ). The burial of the Holy Prophet (ﷺ) was carried out in the chamber of Hazrat Aisha (رضی اللہ تعالیٰ عنہا).

With the demise of the Messenger of Allah, Hazrat Muhammad (ﷺ), the door of prophethood and apostleship was forever closed. This is known as the concept of the finality of prophethood. Allah Almighty has declared the religion (Islam), the revealed book (Quran), and the law (Sharia) brought by the Holy Prophet (ﷺ) as final for all mankind until the Day of Judgment. All human beings until the Day of Judgment can achieve success in this world and the hereafter by following the religion of Islam for guidance. The standard of character and conduct set by the Holy Prophet (ﷺ) in every sphere of life is the measure of success and the means of salvation. We should wholeheartedly act upon the teachings and especially the last testament of the Holy Prophet (ﷺ), which provides complete guidance for all the affairs of all mankind until the Day of Judgment.

In the same way, we should imagine the favors and kindness of the Holy Prophet (ﷺ) and, with love and affection, send salutations and blessings upon him. We should also seek the blessing of reciting salutations during our presence at his (ﷺ) mosque and blessed grave, which is a great privilege and a means of nearness to Allah Almighty and intercession

by the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيِّيْنَ). By following the noble example and teachings of the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيِّيْنَ), we can achieve happiness in both this world and the hereafter.

EXERCISE

A. Choose the correct answer.

1. **The indication of the blessed demise of the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيِّيْنَ) is given in:**
   (a) Surah Al-Baqarah (b) Surah Al-Imran
   (c) Surah Al-Maidah (d) Surah An-Nasr
2. **The Holy Prophet (PBUH) performed the last Hajj in:**
   (a) 9 Hijri (b) 10 Hijri (c) 11 Hijri (d) 12 Hijri
3. **The Holy Prophet's (PBUH) illness started in:**
   (a) Muharram (b) Safar (c) Rabi-ul-Awwal (d) Rabi-ul-Sani
4. **Who made arrangements for the Holy Prophet's (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيِّيْنَ) burial?**
   (a) Hazrat Abu Bakar and Hazrat Ali (رَضِيَ اللهُ تَعَالٰى عَنْهُمْ)
   (b) Hazrat Ali and Hazrat Abbas (رَضِيَ اللهُ تَعَالٰى عَنْهُمْ)
   (c) Hazrat Umar and Hazrat Abbas (رَضِيَ اللهُ تَعَالٰى عَنْهُمْ)
   (d) Hazrat Ali and Hazrat Umar (رَضِيَ اللهُ تَعَالٰى عَنْهُمْ)
5. **In the last days of his illness, the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيِّيْنَ) was staying at the house of which Ummul Momineen (Mother of the Believers)?**
   (a) Hazrat Maimunah (رَضِيَ اللهُ تَعَالٰى عَنْهَا) (b) Hazrat Hafsah (رَضِيَ اللهُ تَعَالٰى عَنْهَا)
   (c) Hazrat Zainab (رَضِيَ اللهُ تَعَالٰى عَنْهَا) (d) Hazrat Aisha (رَضِيَ اللهُ تَعَالٰى عَنْهَا)

B. Write short answers to the following questions.

(i) What did the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيِّيْنَ) say about the next year in the Khutba Hajjat-ul-Wida (Farewell Pilgrimage Sermon)?

(ii) Who is responsible for the spread of Islam after the demise of Holy Prophet Hazrat Muhammad (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيِّيْنَ) and why?

(iii) What did the Holy Prophet's (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيِّيْنَ) visit to Jannat al-Baqi and Uhud indicate in his last year?

(iv) What did the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيِّيْنَ) do to reduce the severity of fever?

(v) What is meant by the closing of the door of prophethood and apostleship with the demise of the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيِّيْنَ)?

C. Write detailed answers to the following questions.

(i) Write detailed notes on the advice of Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) in his last days.

(ii) Describe the event of the demise of the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) in your own words.

(iii) What is the responsibility of the Ummah (Muslim community) after the demise of the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ), and how, when, and where can this responsibility be fulfilled?

Activities for Students

- Discuss the testament of the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) for his Ummah.
- Make a list of the teachings and instructions of the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) in the last days of his blessed life (prayer, purity, women's rights, good treatment of subordinates, etc.) and express your views in the class on their importance in the present era.

Activities for Teachers

- Make students aware of the position of the finality of Prophethood of the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) and the responsibilities of Muslims in this regard.

LESSON

19

The Holy Prophet's (صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) Childhood and Youth

Learning Outcomes

After reading this lesson, the students will be able to:

Be aware of the childhood and youth of the Holy Prophet Hazrat Muhammad (صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ), and learn from the events of his (صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) childhood and youth to contribute to the betterment of society.

- Know the events and routines of the childhood and youth of the Holy Prophet Hazrat Muhammad (صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ).
- Know the fair dealing of the Holy Prophet's (صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) towards siblings and friends.
- Know the incidents of the Holy Prophet's (صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) incomparable chastity and modesty, bravery and fair dealings in his youth.
- Review the events of the Holy Prophet's (صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) social service, livelihood and the relief of others.

The Holy Prophet Hazrat Muhammad (صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) said, "Allah did not send any prophet who did not shepherded sheep." His companions (رَضِيَ اللهُ تَعَالٰى عَنْهُمْ) asked, "Did you do the same?" The Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) replied, "Yes, I used to shepherd the sheep of the people of Makkah for some Qirats." (Sahih al-Bukhari)

The Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) has been described by Allah Almighty as the best model for us in the Holy Quran, therefore, every aspect of his (صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) blessed life is a source of guidance for us. All periods of his (صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) life are a source of guidance for the Ummah and in this regard we can learn many things from his (صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) childhood and youth.

Before the birth of the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) his (صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) father had passed away, according to Arab traditions, he (صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) was handed over to Hazrat Halima Sadia (رَضِيَ اللهُ تَعَالٰى عَنْهَا), a midwife from Banu Saad, for fosterage.

At the age of six, the Holy Prophet (ﷺ) was entrusted to his mother Sayyida Amina (رضی اللہ تعالیٰ عنہا), with whom he (ﷺ) traveled to Yathrib. On the way back, the mother died near Abuwa and there he (ﷺ) buried her with his little hands along with Umm Ayman (رضی اللہ تعالیٰ عنہا). How difficult it was to return after burying the mother can be estimated from the fact that almost fifty years after this incident, when the Holy Prophet (ﷺ) passed by Abuwa, he (ﷺ) stopped near his mother's grave and cried in such a way that the Companions (رضی اللہ تعالیٰ عنہم) also started crying. Even after such a long time, mother's love was there with such strength and passion.

When the Holy Prophet (ﷺ) returned to Makkah, his (ﷺ) grandfather Hazrat Abdul Muttalib took him (ﷺ) under his care. He was well aware of his (ﷺ) leadership skills, so in the important gatherings of Darulandah (Parliament House), where the chieftains gathered, Hazrat Abdul Muttalib used to take the Holy Prophet (ﷺ) with him. It is known from the traditions that the Holy Prophet (ﷺ) used to give his opinion sometimes, hearing which Hazrat Abdul Muttalib was very happy and used to say: "This child of mine is the rightful heir to my seat of honour". At the age of eight, this compassionate hand was also lifted. Indeed, the severest test are faced by the Prophets (علیہم السلام). In the last days of his life, Hazrat Abdul Muttalib entrusted the responsibility of the Holy Prophet (ﷺ) to his uncle Hazrat Abu Talib.

Sensitivity and self-esteem was in the blessed nature of the Holy Prophet (ﷺ) from childhood. So he (ﷺ) took on the responsibility of herding the sheep of some chiefs of Makkah to help his uncle. He (ﷺ) was given his wages in the form of a few coins. From this, where the blessing of one's own earnings is known, it also indicates that no action should not be viewed with contempt.

It is known from the blessed Hadiths that all the Prophets (علیہم السلام) have herded sheep, that there are many wisdoms in it. Patience is trained in grazing sheep, modesty increases in a person and he becomes accustomed to thinking about the phenomena of the universe and nature. The attribute of sacrifice was also found in the disposition of the Prophet (ﷺ) from his childhood. The attribute of selflessness was also found in the disposition of the Holy Prophet (ﷺ) from his childhood. He (ﷺ) used to sit contentedly at the time of eating, when everyone had eaten, if there was anything left, he (ﷺ) would eat it, otherwise he (ﷺ) would get up and leave quietly.

When Hazrat Abu Talib planned to go to Syria for trade, the Holy Prophet (ﷺ) also expressed his desire to go with him so that he could have his (ﷺ) uncle's presence and experience in transactions. At the age of twelve, the Holy Prophet (ﷺ) made his first journey towards Syria, but the caravan returned from Basra, when Bahira Rahab instructed Hazrat Abu Talib not to take him (ﷺ) forward from the point of view of his (ﷺ) safety.

Hazrat Abu Bakr (رضی اللہ تعالیٰ عنہ) was also with the Holy Prophet (ﷺ) in this journey. This accompaniment and fellowship lasted from childhood to the last breaths. In adolescence, companionship also affects mood, so Hazrat Abu Bakr (رضی اللہ تعالیٰ عنہ) was also a protector of chastity like him (ﷺ) and he (رضی اللہ تعالیٰ عنہ) was a perfect knower of his (ﷺ) temperament.

Allah Almighty blessed the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) with such qualities and perfections that distinguished him in every aspect, and since his (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) life was to be made as best example even before prophethood, he (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) was protected from sin and bad things both in his (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) childhood and youth.

In the Makkan society in which the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) grew up, sins, obscenity, usury, gambling and other vices were common, rather many sins had become a sign of civilization. In such a society it seems very difficult to remain pure and not to commit sin, but the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) stayed away from these things and stayed on the path of steadfastness. Like his childhood, his (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) youth is also the best proof of his (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) chastity.

The Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) was an active citizen of Makkah, so he (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) was at the forefront of doing good and social welfare and always tried to help and inform the people. He (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) participated with his uncles in the battle of Fajr to defend the Kaaba, and he used to pick up the fallen arrows and handing over them.

The Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) also participated in the agreement of "Halaf al-Fazul" in Makkah to support the oppressed against every oppressor, and he (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) said to the Companions (رَضِيَ اللهُ تَعَالٰى عَنْهُمْ): "If I am called to such an agreement in Islam, it is dearer to me than red camels."

The truthfulness and trustworthiness of the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) was well-known in Makkah. People used to keep their trusts with him (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) and when asked, he (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) would return them in full. Based on this reputation, Hazrat Khadija (رَضِيَ اللهُ تَعَالٰى عَنْهَا) offered him (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) to go to Syria with her goods for trade, which he (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) accepted after consulting his uncle. He (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) conducted transactions with trust and honesty and returned with rich profits. Hazrat Khadija's (رَضِيَ اللهُ تَعَالٰى عَنْهَا) slave Mesro, who accompanied him (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) on this journey, was greatly impressed by his (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) high morals and excellent qualities. In the heart of Hazrat Khadija (رَضِيَ اللهُ تَعَالٰى عَنْهَا), the honor of the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) increased further, so within a while, Hazrat Khadija (رَضِيَ اللهُ تَعَالٰى عَنْهَا) got married to him (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ). Here too, the high moral and social character of the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) is witnessed by the fact that he (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) married a woman older than him, who had been married twice before, and He (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) lived with full loyalty and love and kept mentioning her friendship, love, goodwill and virtues throughout his life.

The wisdom and Intelligibility of the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) was famous throughout Makkah. During the construction of the Kaaba, when there was a dispute between the tribes over the placement of the Black Stone (al-Hajar al-Aswad) and everyone agreed with the decision of the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ), he (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) made such a decision that everyone was happy, and everyone got the privilege of keeping the Black Stone (al-Hajar al-Aswad) and thus the matter was solved amicably.

These events of the childhood and youth of the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) highlight the imitable aspects of his (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) personality. The Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) is the leader of mankind and the Imam of all Prophets (عَلَيْهِمُ السَّلَام), and our salvation today is also in following his

(عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ صَلَّى اللّٰهُ) ways, that the childhood and youth of the Holy Prophet (عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ صَلَّى اللّٰهُ) was exemplary. He (عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ صَلَّى اللّٰهُ) was a figure of sincerity, compassion and benevolence from his childhood. And his (عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ صَلَّى اللّٰهُ) youth was also the best practical example of good manners and social welfare. We need to know, understand, learn from the Holy Prophet (عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ صَلَّى اللّٰهُ) and adapt within our practical lives so that we can become an ideal Muslim by adopting the attributes of him (عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ صَلَّى اللّٰهُ) within our lives. and be a source of good and blessing by being useful to the society.

EXERCISE

A. Choose the correct answer.

1. Why did Hazrat Khadija (رَضِيَ اللّٰهُ تَعَالٰى عَنْهَا) offer the Holy Prophet (عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ صَلَّى اللّٰهُ) to go to Syria with her trading goods?

(a) Because of business skills
(b) Because of trustworthiness
(c) Because of family connection
(d) Because of nobility

2. From which profession did the Holy Prophet (عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ صَلَّى اللّٰهُ) get his first income?

(a) From the service of pilgrims
(b) By grazing sheep
(c) From farming
(d) By trade

3. Prophets (عَلَيْهِمُ السَّلَام) do not commit sins:

(a) after the Prophethood
(b) after puberty
(c) in childhood
(d) in their whole life

4. Where did the Holy Prophet's (عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ صَلَّى اللّٰهُ) mother passed away?

(a) In Makkah (b) In Abuwa (c) In Taif (d) In Madinah

5. What was the Holy Prophet's (عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ صَلَّى اللّٰهُ) age at the time of the journey to Syria?

(a) Six years (b) Eight years (c) Ten years (d) Twelve years

B. Give short answers.

(i) Mention the two trials that occurred in the early life of the Holy Prophet (عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ صَلَّى اللّٰهُ).

(ii) What guidance do we get from the early life of the Holy Prophet (عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ صَلَّى اللّٰهُ) regarding hard work?

(iii) To which places did the Holy Prophet (عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ صَلَّى اللّٰهُ) travel as a child?

(iv) Describe the example of self-sacrifice of the Holy Prophet (عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ صَلَّى اللّٰهُ) from his childhood.

(v) What was the reason for the fame of the Holy Prophet (عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ صَلَّى اللّٰهُ) before Prophethood?

C. Answer in detail.

(i) Write notes on the childhood and youth of the Holy Prophet (عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ صَلَّى اللّٰهُ).

(ii) Give an overview of the incidents of sacrifice, honesty, trust, tolerance, and public welfare in the Holy Prophet's (عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ صَلَّى اللّٰهُ) childhood and youth.

(iii) How and where can we apply the blessed example of the Holy Prophet's (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) childhood and youth in our practical lives?

Activities for Students

- List the important events of the Holy Prophet's (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) childhood and youth.
- Discuss the important events of the Holy Prophet's (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) childhood and youth on patience, sacrifice, hard work, honesty, trust, tolerance, and public welfare.

Activities for Teachers

- Educate the students about more important events in the childhood and youth of the Holy Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ).

LESSON

20

The Holy Prophet's (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) Passion of Worship

Learning Outcomes

After reading this lesson, the students will be able to:

Be aware of the passion of worship of the Holy Prophet Hazrat Muhammad (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ), and while strengthening their relationship with Allah Almighty in their practical life, learn from the events of the Holy Prophet's (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) passion of worship.

- Be aware of the passion of worship of the Holy Prophet Hazrat Muhammad (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ).
- Know the events and routines of worshiping the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ).
- Learn about the Holy Prophet's (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) passions and humility in worship.
- Review the incidents of the Holy Prophet's (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) moderation and modesty in worship.

The Holy Prophet Hazrat Muhammad (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) used to stay in Tahajjud prayer for such a long time that his (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) feet would swell. When Hazrat Aisha (رَضِيَ اللّٰهُ تَعَالٰى عَنْهَا) asked that why he (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) prayed so much when Allah Almighty has already forgiven his past and future sins (Allah Almighty had already purified him (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) from all kinds of sins)? The Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) said: "Should I not wish to be a grateful servant of Allah?" (Sahih Bukhari: 2046)

This incident is a reflection of the Holy Prophet's (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) pasion of worship and humility in prayer. Allah Almighty gave him (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) a special passion of worship, and in the Holy Quran, Allah Almighty has mentioned his (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) passion of worship and humility. The Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) blessed heart was always filled with the remembrance of Allah Almighty, his (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) blessed tongue, and his (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) pure blessed body was also busy in remembrance and worship of Allah Almighty. Hazrat Aisha (رَضِيَ اللّٰهُ تَعَالٰى عَنْهَا) says that he (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) used to remember Allah Almighty in every situation.

The Holy Prophet's (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) Passion for Prayer

Allah Almighty had given the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) a profound sense for humility and reverence in all acts of worship and prayer was the most prominent among them. He (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) used to perform the prayer with great passion. He (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) loved prayer so much that he (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) used to say to Hazrat Bilal (رَضِيَ اللهُ تَعَالَى عَنْهُ), "O Bilal, give us relief through prayer." (Sunan Abi Dawud 4985), Similarly, on one occasion, he (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) described prayer as the coolness of his eyes.

The Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) used to be humble in *Tahajjud* as well as obligatory prayer, and *Tahajud* prayer was also a reflection of his (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) passion of worship. Hazrat Aisha (رَضِيَ اللهُ تَعَالَى عَنْهَا) said about the Holy Prophet's (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) night prayer that do not ask about the length and beauty of his (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) prayer! (Sahih al-Bukhari: 1099), In other words, his (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) prayers were not only long, but that all its components were well offered.

The Passion of Worship in Ramadan

The Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) had a passion for worship throughout the year, but during Ramadan Mubarak, this passion increased many times. He (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) used to reach the peak in generosity in the month of Ramadan when Jibrail (عَلَيْهِ السَّلَامُ) met him. Jibrail (عَلَيْهِ السَّلَامُ) used to meet him every night of Ramadan to teach him (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) the Quran. (Sahih al-Bukhari)

The highest time of the worship of Ramadan was the last ten days, because in these days, the humility of the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) increased more than the rest of the days and the first twenty days of Ramadan, and he (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) used to stay up all night in the last ten days and used to wake up his family members too and used to engage in worship with great order and passion. (Sahih Muslim: 293)

The Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) encouraged the Companions (رَضِيَ اللهُ تَعَالَى عَنْهُمْ) to worship with sincerity, humility, and the highest passion. His (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) own condition was that during the prayer, his beard was filled with blessed tears. The connotation of one of his (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) sayings is that worshiping all night without humility does not achieve anything except awakening.

Whether it is prayer, fasting and other physical acts of worship or charity, Zakat and financial acts to help the creation of Allah Almighty, in this regard, the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) used to explain to the Companions (رَضِيَ اللهُ تَعَالَى عَنْهُمْ) various physical and financial acts and the virtues of the remembrance of Azkar so that the Companions (رَضِيَ اللهُ تَعَالَى عَنْهُمْ) would develop a passion for worship. He (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) used to order the Ahl al-Bayt to perform worship in the last ten days of Ramadan with great arrangement. He (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) used to encourage moderation, steadfastness, modesty and consistency in worship instead of excess, and said that the most beloved of deeds to Allah Almighty is that which is continuous, even if it is little. (Sahih al-Bukhari: 6099). To explain this, he (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) said to Hazrat Abdullah bin Amr (رَضِيَ اللهُ تَعَالَى عَنْهُ): "O Abdullah, do not be like the one who woke up and worshipped at night, and then he gave up worship." (Sahih al-Bukhari: 1101)

The Passion of Worship of the Holy Wives and the Ahl al-Bayt

The Holy Prophet (خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) had created a special passion for worship in his holy wives (azvaaj-e-mutahharaat), his daughters and other members of the house, and all these people used to perform all their financial and physical worship with full sincerity, moderation and passion . He (خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) advised his dearest daughter Hazrat Fatimah (رَضِيَ اللهُ تَعَالٰى عَنْهَا) to recite Subhan Allah 33 times, Alhamdulillah 33 times, and Allahu Akbar 34 times before going to bed at night. Similarly, many supplications and remembrances have been narrated by him (خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) in the morning and evening, while sleeping, waking up, getting up, sitting, eating and drinking, and doing other things, which by learning and reading we can adopt the blessed practice of remembering Allah Almighty at all times.

Keeping in view the example of the Holy Prophet's (خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) spirit of worship, we need to learn, understand, adopt, and apply this example in our practical lives, as well as to spread it among our family members, relatives, friends, and others. According to this excellent example of worship, we also need to develop sincerity, humility, modesty, and moderation in all physical and financial acts of worship. We need to know that consistency with moderation in all acts of worship is very pleasing to Allah Almighty. We can get closer to Allah Almighty by creating the passion of worship of the Holy Prophet (خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) in ourselves and others, through which we can become a good Muslim and a useful member of the Islamic society.

EXERCISE

A. Choose the correct answer.

1. **The Holy Prophet Hazrat Muhammad (خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) at all times:**
   (a) used to give Zakat (b) used to give charity
   (c) used to recite Holy Quran (d) used to remember Allah
2. **What did the Holy Prophet (خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) declare prayer to be for the eyes?**
   (a) Sharpness of eyesight (b) Coolness
   (c) Lead ore (d) Luminosity
3. **Which persons did the Holy Prophet (خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) wake up for worship during the last ten nights of Ramadan?**
   (a) Companions (رَضِيَ اللهُ تَعَالٰى عَنْهُمْ) (b) Neighbors
   (c) Household members (d) Locals
4. **Which worship does Allah Almighty like the most?**
   (a) Physical (b) Consistent
   (c) Financial (d) Occasional but frequent
5. **In which month did the Holy Prophet's (خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) passion for worship increased the most and why?**
   (a) Muharram (b) Rabi al-Awwal (c) Ramadan (d) Dhu al-Hijjah

B. Give short answers.

(i) Why did the blessed feet of the Holy Prophet (عَائِمَا النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) get swollen?

(ii) What were the two great qualities of the night prayer of the Holy Prophet (عَائِمَا النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ)?

(iii) What did the Holy Prophet (عَائِمَا النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) used to encourage his Companions (رَضِيَ اللهُ تَعَالٰى عَنْهُمْ) in worship?

(iv) In which month did the Holy Prophet's (عَائِمَا النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) increase in passion of worship, and why?

(v) What was the state of humility in the worship of the Holy Prophet (عَائِمَا النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ)?

C. Answer in detail.

(i) Write a detailed note on the passion of worship of the Holy Prophet (عَائِمَا النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ).

(ii) Give an overview of the Holy Prophet's (عَائِمَا النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) routines regarding the passion of prayer.

(iii) How and where can we implement the model of passion of worship of the Holy Prophet (عَائِمَا النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) in our physical and financial worship?

Activities for Students

- Students list the highest passions of the Prophet (عَائِمَا النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) in various physical and financial acts of worship.

Activities for Teachers

- Educate the students of different forms and conditions of kindness and passion of worship in physical and financial worship.
- Conduct a speech competition among the students on the various acts of worship of the Holy Prophet (عَائِمَا النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ).

LESSON

21

The Holy Prophet's (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) Generosity and Selflessness

Learning Outcomes

After reading this lesson, the students will be able to:

Be aware of the generosity and selflessness of the Messenger of Allah, Hazrat Muhammad (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ), and learn from his acts of generosity and selflessness to establish a relationship with Allah Almighty in their practical lives.

- Know the examples of generosity and selflessness of Prophet Muhammad (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ).
- Be aware of the different forms of charity, generosity and selflessness (financial, physical and intellectual).
- Be aware of the events in the life of the Messenger (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) of Allah in which he encouraged generosity and selflessness to Ahl al-Bayt and Companions (رَضِيَ اللّٰهُ تَعَالٰى عَنْهُمْ).
- Evaluate the benefits of generosity and selflessness in social life.

Once a person came to the service of Holy Prophet Hazrat Muhammad (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) and asked him (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) for something. He (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) gave him all the sheep and goats between two mountains. He went back to his people and said, my people, embrace Islam, because Muhammad (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) gives so much that they do not even fear starvation. (Sahih Muslim: 2312). This incident is a reflection of the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) generosity and kindness.

The Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) was honored by Allah Almighty with the attributes of generosity and openness of both's heart and hand. The Companions (رَضِيَ اللّٰهُ تَعَالٰى عَنْهُمْ), while describing the features and characteristics of the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ), say that the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) was the most generous of people [in hand, and the most big-hearted of them] in breast. (Jami at-Tirmidhi 3628)

The bounty of the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) generosity continued all the time, and he (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) loved to be generous. He (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) was a practical example of obeying the commands of generosity and selflessness in the Holy Quran. He (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) was so generous that he said on one occasion that if I were to get gold equal to Uhud, I would not like to keep all that gold with me for three days, except for the amount that I would keep to pay off the debt. (Sahih al

Bukhari: 2259)

The Holy Prophet's (خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ) generosity was to such an extent that Hazrat Jabir (رَضِيَ اللهُ تَعَالَى عَنْهُ) says that whenever he (خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ) was asked for something, he (خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ) never refused. (Sahih al-Bukhari: 5687)

When the Holy Prophet (خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ) was returning from Hunain, some people (bedouins) caught hold of the Holy Prophet (خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ) and started begging of him so much so that he (خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ) had to stand under a kind of thorny tree (i.e. Samurah) and his (خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ) cloak was snatched away. The Prophet (خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ) stopped and said, "Give me my cloak. If I had as many camels as these thorny trees, I would have distributed them amongst you and you will not find me a miser or a liar or a coward." (Sahih al-Bukhari: 2821)

The Holy Prophet's (خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ) Generosity in Ramadan

The Holy Prophet (خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ) used to show generosity even in ordinary circumstances, but his (خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ) generosity would increase many times during the month of Ramadan. Hazrat Abbas (رَضِيَ اللهُ تَعَالَى عَنْهُ) said that he (خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ) was the most generous of people and he (خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ) used to show more generosity in Ramadan than on normal days and was more generous than a strong wind in giving good deeds. (Sahih al-Bukhari: 6)

This generosity of the Holy Prophet (خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ) was not only limited to external things and possessions, but he (خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ) used to pay special attention and favor in the outward and inward reformation of people.

The Holy Prophet's (خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ) Selflessness

The Holy Prophet (خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ) was characterized by generosity as well as wealth of selflessness and was a practical example of the teachings of selflessness in the Holy Quran. His (خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ) selflessness was not only in external things like generosity, but also in internal things. For example, sacrificing one's blessed time for the training and reformation of the Companions (رَضِيَ اللهُ تَعَالَى عَنْهُمْ), instead of individual worship of Allah Almighty, despite the desire.

The Holy Prophet (خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ) selflessness was to such an extent that in times of dire need and in spite of dire need, he (خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ) preferred the Companions (رَضِيَ اللهُ تَعَالَى عَنْهُمْ) over himself. On one occasion a woman came to the serve of him (خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ), and presented a cloak to him (خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ) as an offering in his service. He (خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ) accepted it expressing great need and immediately adorned it. One of the Companions (رَضِيَ اللهُ تَعَالَى عَنْهُمْ) saw it and said, O Messenger (خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ) of Allah, this cloak is very beautiful, please give it to me to wear. He (خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ) immediately gave that cloak to him. (Sahih al-Bukhari: 568). This incident is not only a reflection of his (خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ) generosity, but also a reflection of his selflessness that he (خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ) gave this cloak to the Companion (رَضِيَ اللهُ تَعَالَى عَنْهُمْ) despite the need.

Similarly, on one occasion, a cup of milk was presented to the Holy Prophet (خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ) and he (خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ) asked Hazrat Abu Hurairah (رَضِيَ اللهُ تَعَالَى عَنْهُ) to feed the Companions (رَضِيَ اللهُ تَعَالَى عَنْهُمْ) of Safa, and he (خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ) fed them all from the hands of Hazrat Abu Hurairah (رَضِيَ اللهُ تَعَالَى عَنْهُ). And with the blessing of him (خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ) everyone drank to their fill and at the end he (خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ)

smiled and said to Hazrat Abu Hurairah (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) that now only you and I (عَائِشَۃُ الطَّیِّبَۃُ صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ) are left and then he (عَائِشَۃُ الطَّیِّبَۃُ صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ) ordered Hazrat Abu Huraira (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) to sit down and drink, and he drank three times and was well satisfied. In the end, he (عَائِشَۃُ الطَّیِّبَۃُ صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ) drank himself. (Sahih al-Bukhari)

The Generosity and Selflessness of the Holy Wives and the Ahl al-Bayt

The Holy Prophet (عَائِشَۃُ الطَّیِّبَۃُ صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ) himself had a high level of generosity and selflessness and used to encourage his wives, daughters, family members, and companions (رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمْ) to be generous and selfless as well. As a result, all of them developed a spirit of generosity and selflessness, and they were characterized by the qualities of spending in the way of Allah and giving priority to others over themselves in every matter. In this regard, we get many practical lessons from the lives of the Holy Wives, Ahl al-Bayt and Companions (رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمْ).

We need to know, learn, adapt to our lives, and teach others about this generosity and selflessness of the Messenger of Allah (عَائِشَۃُ الطَّیِّبَۃُ صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ). At the same time, we need to understand that generosity and selflessness is not only related to the abundance of wealth and external things, but that generosity and selflessness need to be adopted in all matters of life. Giving someone time, leading the way, teaching knowledge or art, praising, encouraging or praying, etc. are also in the sense of generosity. By adopting these habits, we can be a source of good and convenience for the people in the society and we can get the blessings of this world and the hereafter by receiving the prayers of the people.

EXERCISE

A. Choose the correct answer.

1. **How was the generosity of the Holy Prophet (عَائِشَۃُ الطَّیِّبَۃُ صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ)?**
   (a) Like rushing water (b) Like a breeze (c) Like rain (d) Like a scent
2. **In which month the generosity of the Holy Prophet (عَائِشَۃُ الطَّیِّبَۃُ صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ) always increased?**
   (a) Rabi-ul-Awwal (b) Rabi-us Sani (c) Shaban (d) Ramadan
3. **For whom did the Prophet (عَائِشَۃُ الطَّیِّبَۃُ صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ) show selflessness in drinking milk?**
   (a) Ashab-e-Suffa (b) Ashab-e-Badar
   (c) Ashab-e-Makkah (d) Ashab-e-Qaba
4. **The Prophet (عَائِشَۃُ الطَّیِّبَۃُ صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ) accepted the sheet and immediately gave it to whom?**
   (a) To the woman (b) To the Companion (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ)
   (c) To the child (d) To the slave

5. **According to the Hadith, how many sheep did the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيِّيْنَ) give to the Companion (رَضِيَ اللهُ تَعَالٰى عَنْهُمْ)?**

(a) All between the two mountains
(b) All of Makkah
(c) All of Madinah
(d) All of Khyber

B. Give short answers.

(i) What are the different forms of generosity and selflessness?

(ii) Write three benefits of generosity and selflessness in social life?

(iii) On which occasion did the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيِّيْنَ) intend to spend gold equal to Mount Uhud in the way of Allah?

(iv) In what things was the generosity and selflessness of the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيِّيْنَ)?

(v) What is the inner generosity and selflessness of the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيِّيْنَ)?

C. Answer in detail.

(i) Write in detail about the generosity and selflessness of the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيِّيْنَ).

(ii) Write a note on generosity and sacrifice in the light of the life of Ahl al-Bayt and Companions (رَضِيَ اللهُ تَعَالٰى عَنْهُمْ).

(iii) When, how and where can we act on the Holy Prophet's (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيِّيْنَ) example of external and internal generosity and selflessness?

Activities for Students

- Make a list of opportunities for generosity and selflessness from your daily life.
- Have a speech contest on the generosity and selflessness of the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيِّيْنَ), the Holy Wives, the Ahl al-Bayt and the Companions (رَضِيَ اللهُ تَعَالٰى عَنْهُنَّ).

Activities for Teachers

- Students should be encouraged to contribute their money, time, and talents to charitable causes.
- The students should be made aware of the harms of miserliness and should be reminded of the prayer to avoid miserliness, and its meaning.

LESSON

22

The Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) as the Source of Guidance (Sila-e-Rahmi - Maintaining Family Ties)

Learning Outcomes

After studying this lesson, students will be able to:

- Know the examples of Sila-e-Rahmi (maintaining family ties) from the life of the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ).
- Be aware of the events from the life of the Messenger of Allah (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ), about encouragement and guidance the Ahl al-Bayt, and the Companions (رَضِيَ اللّٰهُ تَعَالٰى عَنْهُمْ) regarding Sila-e-Rahmi (maintaining family ties).
- Know the importance of Sila-e-Rahmi (maintaining family ties) in increasing and blessing life and sustenance.
- Learn about the different forms of Sila-e-Rahmi (maintaining family ties) from the life of the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ).
- Evaluate the benefits of Sila-e-Rahmi (maintaining family ties) and the harms of cutting off ties with relatives in social life.

The meaning of Sila-e-Rahmi is to maintain and preserve family ties and relationships, and to prevent them from breaking as much as possible.

The importance and virtues of Sila-e-Rahmi (maintaining family ties) and its worldly and hereafter benefits are evident from the Holy Quran, Sunnah, and the life of the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ). Similarly, the worldly and hereafter harms of Qata-e-Rahmi (cutting off ties) are also evident. The Holy Quran has encouraged Sila-e-Rahmi (maintaining family ties) in many places. Similarly, the Holy Quran has declared Qata-e-Rahmi (cutting off ties) as a cause of Allah's curse. Allah Almighty says:

فَهَلْ عَسَيْتُمْ اِنْ تَوَلَّيْتُمْ اَنْ تُفْسِدُوْا فِي الْاَرْضِ وَتُقَطِّعُوْٓا اَرْحَامَكُمْ ﴿٢٢﴾
اُولٰٓئِكَ الَّذِيْنَ لَعَنَهُمُ اللّٰهُ فَاَصَمَّهُمْ وَاَعْمٰٓى اَبْصَارَهُمْ ﴿٢٣﴾

Translation:

"So, (O hypocrites,) do you not apprehend that, in case you turn away (from

Jihad), you will spread disorder in the land and will sever your ties of kinship? Those are the ones whom Allah has cursed; so He has made them deaf, and made their eyes blind."

(Surah Muhammad: 22-23)

In the blessed Hadiths, there is great emphasis on Sila-e-Rahmi (maintaining family ties), and the Holy Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيّٖنَ) encouraged the Companions (رَضِيَ اللّٰهُ تَعَالٰى عَنْهُمْ) to do Sila-e-Rahmi (maintaining family ties). A man said: "O Messenger of Allah (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيّٖنَ), I have relatives with whom I do Sila-e-Rahmi (maintaining family ties), and they do Qata-e-Rahmi (cutting off ties). I treat them well, but they treat me badly. I am patient with them, but they are rude to me." The Holy Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيّٖنَ) said: "If it is as you say, then you are like one who is scattering ashes on them, and there will always be a helper (angel) from Allah on your side against them as long as you remain steadfast." (Sahih Muslim: 6525)

In a Hadith of the Holy Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيّٖنَ), it is stated: "He who treats people equally does not maintain family ties, but true maintenance of family ties is to maintain them even when they are severed." (Sahih al-Bukhari: 5645)

Hazrat Asma (رَضِيَ اللّٰهُ تَعَالٰى عَنْهَا) narrates that her mother was a disbeliever. She came to me during the time of the Messenger of Allah (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيّٖنَ), and I asked the Holy Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيّٖنَ), "She (desires to meet me). Can I maintain family ties with her?" He (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيّٖنَ) said, "Yes, maintain family ties with your mother." (Sahih al-Bukhari: 2620)

On one occasion, the Holy Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيّٖنَ) said: "Whoever desires that his sustenance be increased and his life be prolonged, he should maintain family ties." (Sahih al-Bukhari: 1961)

In this Hadith, the Holy Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيّٖنَ) has stated the benefits of Sila-e-Rahmi (maintaining family ties), calling it a cause of abundance in sustenance and longevity of life. This can also mean that such a person's wealth is blessed, and even a small amount earned becomes sufficient, and his life is blessed, meaning he accomplishes in a short life what people of long life cannot. The Holy Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيّٖنَ) encouraged the Companions (رَضِيَ اللّٰهُ تَعَالٰى عَنْهُمْ) to maintain family ties and maintain them even with those who sever them. (Sahih al-Bukhari: 2068)

This does not mean that family members should be treated in the same way they treat you, but rather that family ties should be maintained even when they are not being maintained and are being severed. The concept of Sila-e-Rahmi (maintaining family ties) includes both financial and physical aspects. Therefore, along with good behavior and kindness, one should also maintain family ties financially, which includes providing financial assistance to the best of one's ability and giving gifts on various occasions.

The benefits and fruits of Sila-e-Rahmi (maintaining family ties) are not limited to this world, but their effects will also be seen on the Day of Judgment, and those who maintain family ties will benefit from it and those who sever them will face its consequences. The Holy Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيّٖنَ) said:

Translation:

"On the Day of Judgment, mercy, that is, kinship, will hang from the Throne of Allah and will request Allah, 'O Allah, unite those who united me and sever those who severed me.'"

(Sahih Muslim: 6519)

Just as the benefits and fruits of maintaining family ties are seen in this world, the consequences of severing them also appear in this world sometimes. The Holy Prophet (ﷺ) explained this by saying, "There are two great sins whose punishment will not only be in the Hereafter but also in this world: oppression and severing family ties." (Sunan Tirmidhi: 2511)

The life of the Holy Prophet (ﷺ) was a great example of maintaining family ties. He (ﷺ) always treated his family and relatives with kindness. He (ﷺ) always inquired about their well-being, treated them with goodwill, and if any of them showed any trouble or distress, he (ﷺ) tolerated their behavior with a smile, respecting family ties. The Holy Prophet (ﷺ) maintained full family ties with his uncles, Hazrat Abu Talib, Hazrat Abbas (رضی اللہ تعالیٰ عنہ), and other relatives. He (ﷺ) not only maintained family ties with his biological relatives, but also took great care of his foster parents and siblings. He (ﷺ) inquired about their well-being and fulfilled their needs. He (ﷺ) maintained family ties with all his relatives, including his in-laws. The Holy Prophet (ﷺ) encouraged and taught the Ahl al-Bayt and the Companions (رضی اللہ تعالیٰ عنہم) to maintain family ties, and he (ﷺ) himself demonstrated this throughout his life.

We need to learn, adopt, and demonstrate the Sunnah of Sila-e-Rahmi (maintaining family ties) from the life of Messenger of Allah (ﷺ) in our practical lives, and treat all our near and distant relatives with kindness. We also need to understand from the Sunnah of the Holy Prophet (ﷺ) that Sila-e-Rahmi (maintaining family ties) does not mean only greeting and meeting those relatives who meet us, but also maintaining ties with those relatives who do not meet us or cut off ties with us, and this is the true meaning of Sila-e-Rahmi (maintaining family ties). By adopting the Sunnah of Sila-e-Rahmi (maintaining family ties) of the Holy Prophet (ﷺ), we can nurture feelings of love and affection in our family relations, which will result in strengthening family ties and having positive effects on society.

EXERCISE

A. Choose the correct answer.

1. **In the Holy Quran, not doing Sila-e-Rahmi (maintaining family ties) is considered a means of:**
   (a) Allah's displeasure
   (b) Anger
   (c) Cursing
   (d) Punishment
2. **On the Day of Judgment, Sila-e-Rahmi (maintaining family ties) will hang on:**
   (a) The Throne (of Allah)
   (b) The sky
   (c) The sun
   (d) The Arsh (highest heaven)

3. **Sila-e-Rahmi (maintaining family ties) increases:**
   (a) In memory (b) In sustenance (c) In beauty (d) In intelligence
4. **Sila-e-Rahmi (maintaining family ties) is the name of:**
   (a) Brotherhood (b) Equality
   (c) Justice and fairness (d) Connecting relationships
5. **A means of increasing life is:**
   (a) Tahajjud (night prayer) (b) Hajj (pilgrimage)
   (c) Sila-e-Rahmi (d) Fasting

B. Write short answers to the following questions.

(i) What is the meaning of Sila-e-Rahmi?
(ii) Write the translation of one verse from the Holy Quran about Sila-e-Rahmi.
(iii) Write the translation of one blessed Hadith about Sila-e-Rahmi.
(iv) Narrate an event from the life of the Companions (رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمْ) regarding Sila-e-Rahmi.
(v) Write a warning about Qata-e-Rahmi.

C. Write detailed answers to the following questions.

(i) Explain the importance of Sila-e-Rahmi in the light of the Quran and Sunnah.
(ii) Present an overview of the worldly and hereafter effects of Sila-e-Rahmi.
(iii) When and where can we implement the best model life of the Holy Prophet's (صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَبَارَکَ وَسَلَّمَ) (عَائِشَۃَ الطَّیِّبَۃَ) Sila-e-Rahmi in the Qur'an, Sunnah and Seerat-e-Tayyiba in our practical life?

Activities for Students

- List down the relatives with whom you should Sila-e-Rahmi.
- Students should discuss among themselves on different occasions of Sila-e-Rahmi.

Activities for Teachers

- Students should be made aware of practical ways and measures to Sila-e-Rahmi (maintaining family ties) on various occasions like weddings, funerals, and other happy and sad events.

LESSON

23

The Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) as the Source of Guidance (Fair Treatment Towards Women)

Learning Outcomes

After studying this lesson, students will be able to:

- Learn examples of respect for women from the life of the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ).
- Become aware of the events of fair treatment towards women relatives and female Companions of the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ).
- Evaluate the importance of respect and fair treatment towards women in social life in the light of Seerat-e-Tayyiba (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ).

The Holy Prophet Hazrat Muhammad's (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) life exemplifies the fair treatment and compassion towards women and family members. Despite his busy schedule, the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) would always ensure the rights of everyone, whether they were children, adults, men, women, relatives, or ordinary people. He (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) treated men with kindness and compassion, and similarly, his (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) prophetic kindness extended to women as well.

He (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) not only guided them but also treated them with kindness, whether they were his foster mothers, wives, daughters, ordinary Muslim women, or non-Muslim women. The Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) treated them all with kindness, love, and affection. The Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) always treated his foster mothers, Hazrat Halima Sadiyah (رَضِيَ اللهُ تَعَالَى عَنْهَا) and Hazrat Sobia (رَضِيَ اللهُ تَعَالَى عَنْهَا), with kindness and respect. On one occasion, when Hazrat Halima Sadiyah (رَضِيَ اللهُ تَعَالَى عَنْهَا) visited him, the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) stood up and spread his blessed cloak for his foster mother to sit on. He (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) treated Hazrat Sobia (رَضِيَ اللهُ تَعَالَى عَنْهَا) with respect and provided for her financial needs, even sending gifts and clothes to her through those who traveled to Makkah after migration.

The Holy Prophet's (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) treatment of his wives was exemplary, filled with kindness, love, and mercy. Hazrat Aisha (رَضِيَ اللهُ تَعَالَى عَنْهَا) said, "the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) never struck a servant or a woman." (Sunan Abi Dawud: 4786)

Hazrat Aisha (رَضِيَ اللهُ تَعَالَى عَنْهَا) testified to the Holy Prophet's (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) character, saying:

Translation:
"The character of the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) was the Quran."
(Sahih Muslim: 746)

The Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) said:
Translation:
"The best of you is the best to his wives, and I am the best of you to my wives."
(Jami at-Tirmidhi: 3895)

Even after the death of Hazrat Khadija (رَضِيَ اللهُ تَعَالٰى عَنْهَا), the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) always mentioned her in the best of words and sent gifts to her friends. Hazrat Aisha (رَضِيَ اللهُ تَعَالٰى عَنْهَا) says: I did not feel jealousy toward any of the wives of the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) as much as I did toward Hazrat Khadija (رَضِيَ اللهُ تَعَالٰى عَنْهَا), even though she had passed away before my marriage to the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ). The reason for this was that I often heard the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) mentioning her with great praise. This frequent mention of her by the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) was a reflection of his relationship with her and acknowledgment of her loyalty.

The Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) also showed kindness to the friends of Hazrat Aisha (رَضِيَ اللهُ تَعَالٰى عَنْهَا), and when they came to spend time with Hazrat Aisha (رَضِيَ اللهُ تَعَالٰى عَنْهَا), the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) greeted them with a smile and never objected to this matter.

In a journey, Sayyida Aisha (رَضِيَ اللهُ تَعَالٰى عَنْهَا) was with the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ), and in a foot race, she outpaced the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ). Some time later, when she competed with him (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) again in a race, the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) won. At that time, the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) said: "This is the answer to your that victory." (Sunan Abi Dawud: 2578)

The Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) loved her so much that he (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) ate and drank with her from the same vessel. It is narrated from Hazrat Aisha (رَضِيَ اللهُ تَعَالٰى عَنْهَا) that:

Translation:
"I would drink, then I would hand it (the vessel) to him (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) and he (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) would put his mouth where mine had been, and drink."
(Sahih Muslim: 300)

The Holy Prophet's (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) relationship with all his wives was based on great love, affection, and respect. When the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) was in Madinah, he (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) would visit all his wives after Asr prayer every day, and would help them with household chores, such as kneading dough, and would not feel ashamed of doing household chores. He (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) would find out the needs of each one and fulfill them. When he (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) went on a journey, he (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) would draw lots among his wives, and the one whose name came out would be taken with him on the journey.

The Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) loved all his daughters very much. Hazrat Fatima al-Zahra (رَضِيَ اللهُ تَعَالٰى عَنْهَا) was his youngest and most beloved daughter. The Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) said:

Translation:
"Fatima (رَضِيَ اللهُ تَعَالٰى عَنْهَا) is a part of me, and he who makes her angry, makes me angry."
(Sahih al-Bukhari: 3714)

When Hazrat Sayyida Fatima (رَضِيَ اللهُ تَعَالٰى عَنْهَا) came to the Holy Prophet's (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) service, he

(عَائِشَةُ الطَّيِّبَةُ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) would stand up out of respect and love, kiss her forehead with affection, and seat her on his seat.

Similarly, the Holy Prophet (عَائِشَةُ الطَّيِّبَةُ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) used to show great affection to his daughters, grandsons and granddaughters. Once, he (عَائِشَةُ الطَّيِّبَةُ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) was leading the people in prayer, and his granddaughter, Umama bint Abi al-Aas (رَضِيَ اللهُ تَعَالٰى عَنْهَا), the daughter of Hazrat Zainab (رَضِيَ اللهُ تَعَالٰى عَنْهَا), (عَائِشَةُ الطَّيِّبَةُ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) was sitting on his (عَائِشَةُ الطَّيِّبَةُ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) shoulder. When he (عَائِشَةُ الطَّيِّبَةُ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) bowed for ruku, he (عَائِشَةُ الطَّيِّبَةُ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) would take her off his shoulder, and when he (عَائِشَةُ الطَّيِّبَةُ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) raised his head from sajda, he (عَائِشَةُ الطَّيِّبَةُ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) would lift her up again. (Sahih Muslim: 543)

When Muslim women would come to the Messenger of Allah (عَائِشَةُ الطَّيِّبَةُ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) with any matter or wanted to learn from him, he (عَائِشَةُ الطَّيِّبَةُ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) would always make time for them. He (عَائِشَةُ الطَّيِّبَةُ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) would go to them separately and give them advice and guidance. If they had any questions, he (عَائِشَةُ الطَّيِّبَةُ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) would answer them and fulfill their needs. He (عَائِشَةُ الطَّيِّبَةُ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) also treated non-Muslim women with kindness.

The Messenger of Allah (عَائِشَةُ الطَّيِّبَةُ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) always demonstrated kindness and respect towards women throughout his life, and among the few things he (عَائِشَةُ الطَّيِّبَةُ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) emphasized to the Ummah before his demise was fair treatment towards women. The Holy Prophet (عَائِشَةُ الطَّيِّبَةُ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) said:

Translation:

"I advise you to take care of the women."

(Sahih al-Bukhari: 5186)

The Holy Prophet (عَائِشَةُ الطَّيِّبَةُ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) also advised the Companions (رَضِيَ اللهُ تَعَالٰى عَنْهُمْ) to be kind to women. If he (عَائِشَةُ الطَّيِّبَةُ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) became aware of the Companions' (رَضِيَ اللهُ تَعَالٰى عَنْهُمْ) harsh or inappropriate behavior towards their wives or other women, he (عَائِشَةُ الطَّيِّبَةُ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) would correct that behavior with great wisdom. On one such occasion, the Holy Prophet (عَائِشَةُ الطَّيِّبَةُ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) said: "Those who beat their wives are not good people." (Sahih Ibn Hibban: 1489)

We learn from the Holy Prophet's (عَائِشَةُ الطَّيِّبَةُ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) fair treatment towards women that we should treat all women related to us, such as mothers, sisters, daughters, wives, and other female relatives, with kindness. We should also respect and honor other women, both Muslim and non-Muslim. Thus, If we understand and follow the life of the Holy Prophet (عَائِشَةُ الطَّيِّبَةُ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ), it will promote feelings of courtesy and respect in society, and society will be protected from the negative aspects of disrespect, devaluation, and dishonor of women.

EXERCISE

A. Choose the correct answer.

1. **After which daily prayer did the Holy Prophet (عَائِشَةُ الطَّيِّبَةُ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) visit all his wives?:**
   (a) Zuhr (b) Asr (c) Maghrib (d) Isha
2. **Whose daughter is Hazrat Umama (رَضِيَ اللهُ تَعَالٰى عَنْهَا)?**
   (a) Hazrat Umme Kulsoom (رَضِيَ اللهُ تَعَالٰى عَنْهَا) (b) Hazrat Zainab (رَضِيَ اللهُ تَعَالٰى عَنْهَا)
   (c) Hazrat Fatima (رَضِيَ اللهُ تَعَالٰى عَنْهَا) (d) Hazrat Ruqayyah (رَضِيَ اللهُ تَعَالٰى عَنْهَا)

3. **What was Hazrat Sobia's (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا) relationship with the Holy Prophet?**
   (a) Foster sister
   (b) Real mother
   (c) Foster mother
   (d) Real sister
4. **The best man among you is he who is good:**
   (a) To his children
   (b) For his nation
   (c) To his family
   (d) To his friends
5. **Who described the character of the Holy Prophet (عَائِشَةُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) as being like the Quran?**
   (a) Hazrat Aisha (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا)
   (b) Hazrat Khadija (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا)
   (c) Hazrat Fatima (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا)
   (d) Hazrat Zainab (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا)

B. Write short answers to the following questions.

(i) How did the Holy Prophet (عَائِشَةُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) treat his foster mothers?

(ii) What are the names of the Holy Prophet's (عَائِشَةُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) sons and daughters?

(iii) Hazrat Aisha (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا) was jealous of whom among the wives of the Holy Prophet (عَائِشَةُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) and why?

(iv) With which women did the Holy Prophet (عَائِشَةُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) treat with kindness?

(v) What did the Holy Prophet (عَائِشَةُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) say about those who assaulted women?

C. Write detailed answers to the following questions.

(i) Write a note on the Holy Prophet's (عَائِشَةُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) fair treatment towards his wives.

(ii) Present an overview of the Holy Prophet's (عَائِشَةُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) fair treatment towards women.

(iii) How can we incorporate the practical model of the Holy Prophet's (عَائِشَةُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) fair treatment towards women into our lives?

Activities for Students

- Discuss the respect, rights, and fair treatment towards women.
- Make a list of the respect and rights given to women in Islam in the light of the Seerat-e-Tayyiba (عَائِشَةُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ).

Activities for Teachers

- Make students aware of opportunities to respect and fair treatment towards women.

LESSON

24

The Holy Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيِّيْنَ) as the Source of Guidance (The Way of Education and Training)

Learning Outcomes

After studying this lesson, students will be able to:

Become aware of the way of education and training of the Holy Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيِّيْنَ) and implement them in their practical lives.

- Understand the examples the way of education and training from the blessed life of the Holy Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيِّيْنَ).
- Be aware of the events of education and training of Ahl al-Bayt and Companions (رَضِيَ اللّٰهُ تَعَالٰى عَنْهُمْ) from the blessed life of the Holy Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيِّيْنَ).

The Holy Prophet's (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيِّيْنَ) way of education and training was dominated by the element of compassion and mercy. Even if he (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيِّيْنَ) saw someone doing something inappropriate, he (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيِّيْنَ) would advise them with kindness and consideration for their comfort and ease. In this act of giving advice, he (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيِّيْنَ) would always show compassion and mercy, refraining completely from harshness, criticism, and anything that might hurt self-esteem. The Holy Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيِّيْنَ) was sent as a teacher of humanity. He (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيِّيْنَ) would train and educate people while considering their natural needs, human psychology, and emotions.

The Holy Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيِّيْنَ) said about his attributes of education and training:

Translation:

"I have been sent as a teacher."

(Sunan Ibn Majah: 229)

Consideration of People's Mental Capacity and Disposition

In the Holy Prophet's (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيِّيْنَ) education and training, we find abundant examples of wisdom, foresight, consideration of people's mental level and standards, and respect for their temperament and preferences.

The Holy Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيِّيْنَ) always ensured that education and training was imparted at the right time, in the right way, and in such a manner that it was accepted sincerely and the other person did not feel belittled. He (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيِّيْنَ) followed this approach in the education and training

of the Ahl al-Bayt, and the Companions (رَضِيَ اللّٰهُ تَعَالٰى عَنْهُمْ).

The Holy Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيّٖنَ) used to answer questions according to the understanding and intellect of the person being addressed. Once, a villager, a Companion (رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ), came to the service of the Holy Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيّٖنَ) and said that the complexion of his child did not match his, and he refused to accept him as his child. The Holy Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيّٖنَ) asked him, "Do you have any camels?" He replied, "Yes." The Holy Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيّٖنَ) asked about their color, and then inquired, "Is there any camel of a different color?" He replied, "Yes!" Then he (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيّٖنَ) said, "Tell me, how did blackness come in the red camels?" He replied from his own experience, "It is possible that there is a black camel in its lineage." Thus, with this excellent question and answer, the Holy Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيّٖنَ) dispelled his doubts.

Gentleness and Compassion

The element of gentleness and compassion was predominant in the Holy Prophet's (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيّٖنَ) way of education and training. The Holy Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيّٖنَ) used to gradually educate and train, and when Hazrat Muaz bin Jabal (رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ) was sent to Yemen, he (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيّٖنَ) advised him:

Translation:

"You are going to a nation from the people of the Scripture, so let the first thing to which you will invite them, be the Tauheed of Allah. If they learn that, tell them that Allah has enjoined on them, five prayers to be offered in one day and one night. And if they pray, tell them that Allah has enjoined on them Zakat of their properties and it is to be taken from the rich among them and given to the poor."

(Sahih al-Bukhari: 7372)

Even while preaching religion to delegations, the Holy Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيّٖنَ) used to pay special attention to gentleness, compassion and gradual training. Allah Almighty has mentioned this characteristic of gentleness and compassion of the Holy Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيّٖنَ) in the Holy Quran and has made it a cause of success.

فَبِمَا رَحْمَةٍ مِّنَ اللّٰهِ لِنْتَ لَهُمْ ۚ وَلَوْ كُنْتَ فَظًّا غَلِيْظَ الْقَلْبِ لَانْفَضُّوْا مِنْ حَوْلِكَ ۖ

Translation:

"So, (O Prophet) it is through mercy from Allah that you are gentle to them. Had you been rough and hard-hearted, they would have dispersed from around you."

(Surah Al-Imran: 159)

If someone made a mistake or a shortcoming, the Holy Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيّٖنَ) would explain it with great love and affection, and would draw their attention to the mistake so that it could be corrected and the feelings of the one who made the mistake would not be hurt. For example, when a Companion (رَضِيَ اللّٰهُ تَعَالٰى عَنْهُمْ) sneezed during prayer, another Companion (رَضِيَ اللّٰهُ تَعَالٰى عَنْهُمْ)

prayed for mercy for him, he says: The Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) did not scold me after praying, nor did he say anything bad, but he said with love: "Look, it does not seem appropriate to talk in general in prayer, this is the time for the glorification and praise of Allah and the recitation of the Quran." (Sunan Abi Dawud: 930)

This way of the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) of explaining things with love, affection and compassion made people his followers and they were ready to give their lives for his command. However, sometimes instead of immediate reprimand, he (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) would wait for an appropriate time and place for correction, and sometimes in a public gathering without addressing anyone, he (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) would say:

Translation:

"What is the matter with the people that they say such and such?"

(Sunan Abi Dawud: 4788)

The benefit of this way of the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) training would have been that reform would have been done in front of everyone and no one's feelings would have been hurt.

The Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) used to pay attention in his gentle conversation to the listener's tone, language, and idioms. The accent of the people of Yemen was slightly different from that of the people of Hejaz. So, sometimes, when addressing the people of Yemen, he (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) would speak in their own special accent. His (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) gentle preaching and advice were also of such a nature that the hearts did not become bored. The miracle of the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) was that he (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) used to express great things in short sentences. His (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) blessed habit of emphasis was also that he (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) used to repeat important things two or three times so that everyone could understand.

Education and Training of Ahl al-Bayt

The Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) paid special attention to the education and training of Ahl al-Bayt. In this regard, he (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) used to educate and train them with affection and love towards his (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) daughters, grandsons, granddaughters, and Companions (رَضِيَ اللهُ تَعَالَى عَنْهُمْ). Hazrat Fatima (رَضِيَ اللهُ تَعَالَى عَنْهَا), Hazrat Hassan (رَضِيَ اللهُ تَعَالَى عَنْهُ) and Hazrat Hussain (رَضِيَ اللهُ تَعَالَى عَنْهُ) were given exceptional opportunities to benefit from his (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) education and training.

The Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) paid extraordinary attention to the education and training of Hazrat Fatima (رَضِيَ اللهُ تَعَالَى عَنْهَا), Hazrat Hassan (رَضِيَ اللهُ تَعَالَى عَنْهُ) and Hazrat Hussain (رَضِيَ اللهُ تَعَالَى عَنْهُ), as a result of which this family became a practical example of the Sunnah of the Holy Prophet for the Muslim Ummah. In view of this education and training, on one occasion when Hazrat Ali (رَضِيَ اللهُ تَعَالَى عَنْهُ) sent Hazrat Fatima (رَضِيَ اللهُ تَعَالَى عَنْهَا) to the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) to request a slave for housework and fetching water, the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ), instead of giving a slave, ordered Hazrat Fatima (رَضِيَ اللهُ تَعَالَى عَنْهَا) to recite "Subhan Allah" 33 times, "Alhamdulillah" 33 times, and "Allahu Akbar" 34 times while sleeping at night. (Sahih al-Bukhari: 5362)

This was because it was not possible to give a slave at that time. However, when slaves became available, Hazrat Fatima (رَضِيَ اللهُ تَعَالَى عَنْهَا) was also given a slave according to her share like other people. Similarly, on one occasion, when Hazrat Hassan bin Ali (رَضِيَ اللهُ تَعَالَى عَنْهُ) put a date of charity (Sadqa) in his mouth in childhood, the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) immediately instructed him to

take it out of his mouth and said: "We (Ahl al-Bayt of the Muhammad (ﷺ) do not eat a thing which is given in charity." (Sahih al-Bukhari: 1491)

Explanation with Examples

In short, the way of suasion and training of the Holy Prophet (ﷺ) was with utmost wisdom. Sometimes he (ﷺ) would explain by drawing lines on the ground, sometimes by pointing with different parts of the body, sometimes by giving examples from the surroundings, and sometimes he (ﷺ) would convey the message through hints and allusions.

Once, the Holy Prophet (ﷺ) was traveling with Companions (رضي الله تعالى عنهم). The Holy Prophet (ﷺ) passed by a dead goat kid with small ears. The Holy Prophet (ﷺ) went near it, held it by the ear, and said: Who amongst you would like to have this for a dirham? The Companions (رضي الله تعالى عنهم) replied: We do not like to have it even for less than that as it is of no use to us. The Holy Prophet (ﷺ) said: Do you wish to have it (free of any cost)? The Companions (رضي الله تعالى عنهم) said: O Messenger of Allah! (ﷺ), even if it were alive (we would not have liked to possess that), for there is defect in it as its ear is very short; now it is dead also. Thereupon Allah's Messenger (ﷺ) drew their attention to what he (ﷺ) wanted to convey, said: By Allah, this world is more insignificant in the eye of Allah than it (this dead lamb) is in your eye. (Sahih Muslim: 2957)

The Holy Prophet (ﷺ) was well-versed in the affairs of the Companions (رضي الله تعالى عنهم) and always encouraged them to do good deeds. We need to learn, understand, and implement the Holy Prophet's (ﷺ) way of education and training in our practical lives so that we can also adopt the blessed attributes of the Holy Prophet (ﷺ) in our lives and become an ideal Muslim and a source of goodness and blessings in society.

EXERCISE

A. Choose the correct answer.

1. **How many times did the Holy Prophet (ﷺ) sometimes repeat his words?**
   (a) Twice (b) Three times (c) Four times (d) Five times
2. **What gift did the Holy Prophet (ﷺ) give to Hazrat Fatima (رضي الله تعالى عنها) instead of a slave?**
   (a) Prayer (b) Roza (Fasting)
   (c) Recitation of the Holy Quran (d) Tasbihat
3. **What did the Holy Prophet (ﷺ) emphasize to Hazrat Muaz (رضي الله تعالى عنه)?**
   (a) Worship (b) Recitation of the Holy Quran
   (c) Tahajjud prayer (d) Gradualness
4. **What did the Holy Prophet (ﷺ) compare the insignificance of the world to?**
   (a) A dead cow (b) A dead baby goat
   (c) A dead camel (d) A dead bird

5. **What wisdom was hidden in the Holy Prophet's (عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ صَلَّى اللّٰهُ) advice to Hazrat Muaz bin Jabal (عَنْهُ رَضِيَ اللّٰهُ تَعَالٰى) regarding preaching?**

(a) Ease
(b) Gradualness
(c) Gentleness
(d) Repetition

B. Write short answers to the following questions.

(i) What could be the reason behind the Holy Prophet's (عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ صَلَّى اللّٰهُ) repeating his words?

(ii) Why is it necessary to speak to the listener according to his understanding?

(iii) What way should be adopted for warning?

(iv) What negative effects can scolding have in training?

(v) How did the Prophet (عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ صَلَّى اللّٰهُ) educate and train in public gatherings?

C. Write detailed answers to the following questions.

(i) Write a note on The Holy Prophet's (عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ صَلَّى اللّٰهُ) way of education and training.

(ii) Explain the prominent aspects of the way of education and training of the Holy Prophet (عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ صَلَّى اللّٰهُ).

(iii) How can the Sunnah of the way of education and training of the Holy Prophet (عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ صَلَّى اللّٰهُ) be followed?

Activities for Students

- In the Holy Quran and Sunnah, the way of clarifying matters through examples has been used extensively. Find a few examples and write them down.
- The Holy Prophet (عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ صَلَّى اللّٰهُ) used wood to draw lines on the ground and clarified a matter to the Companions (عَنْهُمْ رَضِيَ اللّٰهُ تَعَالٰى). Find the complete incident from the books of Hadith and write it down.

Activities for Teachers

- Students should discuss the qualities of the Holy Prophet's (عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ صَلَّى اللّٰهُ) way of education and training.
- Important elements of exemplary training, such as benevolence, compassion, love, and mutual respect should be discussed.

UNIT

D

Ethics and Manners

25 Gratitude and Contentment

26 Trust and Honesty

27 Sincerity and Piety

28 The Veiling of Faults

29 Arrogance

30 Jealousy

31 Lying

32 Backbiting and Slander

33 Magic, Fortune-telling and Superstition

LESSON

25

Gratitude and Contentment

Learning Outcomes

After reading this lesson, the students will be able to:

Understand good morals (gratitude and contentment) in the light of the Quran and Sunnah, apply them in their lives, adopt good attributes, become an ideal Muslim, and serve society.

- Know the meaning and connotation of gratitude and contentment in the light of Quran and Sunnah.
- Understand the importance and virtues of gratitude and contentment.
- Assess the disadvantages of not being grateful in daily affairs.
- Learn examples of gratitude and contentment from the life of the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ عَائِمُ النُّوبَتَن).
- Benefit from the social benefits and fruits of gratitude and contentment in practical life.

Connotation of Gratitude and Contentment

Gratitude and contentment are two distinct attributes, but they are deeply interconnected. Contentment in the literal sense is a person's satisfaction with something according to his needs. That is, contentment is to be satisfied with that which fulfills the needs of man. Likewise, the literal meaning of gratitude is to acknowledge and express someone's kindness and to recognize and spread goodness. In an Islamic sense, gratitude is to recognize, remember and express the blessings of Allah Almighty through heart, tongue and deeds. The relationship between gratitude and contentment is that a person is content first, and then is satisfied with the sustenance given by Allah Almighty. A person who is not contented cannot be a truly thankful. Hence these two attributes are closely related to each other.

The Importance of Contentment

يٰٓاَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿٢٧﴾ ارْجِعِيْٓ اِلٰى رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ﴿٢٨﴾ فَادْخُلِيْ فِيْ عِبٰدِيْ ﴿٢٩﴾ وَادْخُلِيْ جَنَّتِيْ ﴿٣٠﴾

Translation:
(As for an obedient man, it will be said to him,) "O content soul, come back to your Lord, well-pleased, well-pleasing. So, enter among My (special) servants, and enter My Paradise."

(Surah Al-Fajr: 27-30)

The Holy Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيّٖنَ) said: "Be cautious, and you will be the most devoted of people to Allah. Be content, and you will be the most grateful of people to Allah." (Sunan Ibn Majah: 4217)

In another blessed Hadith, The Holy Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيّٖنَ) said: "Successful is the one who has entered the fold of Islam and is provided with sustenance which is sufficient for his needs, and Allah makes him content with what He has bestowed upon him." (Sahih Muslim: 2426)

Hazrat Aisha (رَضِيَ اللّٰهُ تَعَالٰى عَنْهَا) said: "A complete month would pass by during which we (household of the Holy Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيّٖنَ) would not make a fire (for cooking), and our food used to be only dates and water." (Sahih Bukhari: 7449)

If a person desires to be content, he should develop some attributes in himself, such as determination, conviction, and the ability to endure hardships. So, first of all, a person should strengthen his determination and act with a strong will, then he should believe in his path. In the same way, he endure hardships in the way of Allah Almighty. If a person incorporates these elements within himself, then he will reach the stage of contentment.

It has been said about contentment that a person should be satisfied with what he has. So let him be contented with the amount of sustenance that Allah has given him. If an individual and society became content, how wonderful that would be. A lot of problems are arising in our society today because we are not content. We have left our aspirations unbridled. To fulfill these desires, we want to earn more money and in this race we have not only forgotten those around us but we have also lost our peace of mind. There is an urgent need to promote contentment at the individual and societal level.

A few points are very important regarding the matter of contentment which are presented below:

1. Man should be satisfied with what Allah Almighty has given him. It does not mean that a person should stop trying and sit idle at home, but he should use his ability and energy in a normal way, so that he can earn a lawful livelihood, and it should not be that he is only busy with earning sustenance during his day and night, but should also spare time for the rights of Allah and the rights of people.
2. Contentment is also related to simplicity. A person who will be content will adopt simplicity in his life, and simplicity is a attribute beloved by Allah and is a part of faith.
3. Contentment is not related to production and expenses, rather it is connected to a person's

heart and contentment of a person, that is, being satisfied with the sustenance provided by Allah Almighty. Therefore, to eliminate poverty and hunger in the society, it is necessary to increase production. We see that Hazrat Ali (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) himself used to eat dry barley bread but he would dig a lot of wells and hand them over to the people so that with the help of water their needs are fulfilled, and with the help of water trees and palm groves could be planted. Reducing the production is not contentment, rather should increase the production and shared as charity so that the deprived sections of the society can also benefit from it.

Gratitude

Gratitude is related to the realization of Allah's blessings and favors. When a person realizes that the Allah Almighty has blessed him with innumerable blessings, even his entire existence is a gift from Allah Almighty. Gratitude can be from the heart, tongue and deeds. Gratitude from the heart means that a person thinks that all blessings are from Allah Almighty. Let us feel in our hearts that we are grateful to Him. The second stage is gratitude with the tongue, that a person should thank Allah Almighty with his tongue. In Islamic teachings, it is emphasized to say Alhamdulillah with the tongue to pay thanks. The third step is to be thankful with actions and this will happen when spending the blessings of Allah Almighty only where Allah Almighty approves. These eyes are given by Allah Almighty, so they must be used there, where Allah Almighty wills. Our tongue is one of the blessings of Allah Almighty, so do not backbite with this tongue, do not abuse anyone, do not tell lies, do not slander anyone. This wealth is given by Allah Almighty, so spend it where Allah Almighty has commanded, then this is practical thanksgiving.

The Importance of Gratitude

In the Holy Quran, gratitude has been mentioned in many places. A few verses are mentioned here:

فَاذْكُرُوْنِيْٓ اَذْكُرْكُمْ وَاشْكُرُوْا لِيْ وَلَا تَكْفُرُوْنِ ﴿۱۵۲﴾

Translation:

"So Remember Me, and I will remember you, and be thankful to Me, and be not ungrateful to Me."

(Surah Al-Baqarah: 152)

وَلَا يَرْضٰى لِعِبَادِهِ الْكُفْرَ ۚ وَاِنْ تَشْكُرُوْا يَرْضَهُ لَكُمْ

Translation:

"And He does not like for His servants to be disbelievers; and if you are grateful, He will like it for you."

(Surah Az-Zumar: 7)

لَىِٕنْ شَكَرْتُمْ لَاَزِيْدَنَّكُمْ وَلَىِٕنْ كَفَرْتُمْ اِنَّ عَذَابِيْ لَشَدِيْدٌ ﴿۷﴾

Translation:

"If you express gratitude, I shall certainly give you more, and if you are ungrateful, then My punishment is severe." (Surah Ibrahim: 7)

In the above-mentioned three verses, the word disbelieve has been used in contrast to gratitude, which means thanklessness. The meaning of disbelief is to conceal and deny. Whoever denies the blessings of Allah, it is as if he veils them. A Muslim acknowledges Allah's blessings through gratitude. The Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيّٖنَ) said: "A grateful eater is equal to a patient fasting person." (Sunan Ibn Majah: 1764)

It is narrated from Hazrat Abu Bakr (رَضِيَ اللهُ تَعَالٰى عَنْه) that, "When anything came to the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيّٖنَ) which caused pleasure (or, by which he was made glad), he prostrated himself in gratitude to Allah." (Sunan Abi Dawud: 2774)

Just as it is necessary for man to be grateful for the blessings of Allah Almighty, in the same way it is necessary for man to be grateful to other human beings who serves as means for these blessings. The Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيّٖنَ) said:

مَنْ لَمْ يَشْكُرِ النَّاسَ لَمْ يَشْكُرِ اللّٰهَ

Translation:
"Whoever is not grateful to the people, he is not grateful to Allah."
(Jami at-Tirmidhi: 1955)

Without being grateful to the creation, one cannot truly be grateful to the Creator.

The Benefits of Gratitude and Contentment

When gratitude goes beyond the level of the individual and takes the form of a culture in the society, then the society becomes blessed. Blessings are used in the right place and nothing is wasted. Due to contentment, people are not in a race to accumulate wealth, but earn and spend it according to Allah's command, so the society becomes a cradle of peace and security. Through contentment and simplicity, class differences in society can be reduced.

The Disadvantages of Thanklessness

In the Holy Quran, the commination for not being thankful is given. Not being thankful is thanklessness for blessings. Not recognizing the blessings given by Allah Almighty, despising them or not using them properly, all these harm the person's themselves. There is no benefit or loss to Allah from man's gratitude or thanklessness because He is independent and needlessly, and is so high that the ungratefulness of man can cause him any harm. Through gratitude, man is blessed with blessings and continues on the path of guidance only through gratitude. While due to ingratitude, one suffers from worldly and hereafter punishment.

One of the reasons for the difficulties and problems we are seeing today is lack of contentment and gratitude. So there is a need to promote contentment and gratitude in the society. Contentment and gratitude bring a person closer to Allah Almighty. We should be content with the blessings given by Allah Almighty. Do not express ungratefulness at His distribution. Be satisfied and content with Allah's decisions so that we may gain His pleasure and approval.

EXERCISE

A. Choose the correct answer.

1. **Which word is used in contrast to gratitude?**
   (a) Polytheism (b) Disbelief (c) Debauchery (d) Hypocrisy
2. **To whom is contentment related?**
   (a) By adopting simplicity (b) By saving
   (c) By purifying (d) By being patient
3. **What does man attains through gratitude?**
   (a) Fame (b) Blessing (c) Poverty (d) Authority
4. **Which social gap can be reduced through contentment and simplicity?**
   (a) Class (b) Linguistic (c) Family (d) Tribal
5. **Which action veils the blessings of Allah Almighty?**
   (a) Cowardice (b) Thanklessness
   (c) Stinginess (d) Greed

B. Give short answers.

(i) Describe the meaning of contentment.
(ii) Write a translation of any verse related to contentment and gratitude.
(iii) What has the Holy Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ ، عَائِمُ الْكَوْنَيْنِ) said about contentment?
(iv) Describe the meaning of gratitude.
(v) What is the harm for not being grateful?

C. Answer in detail.

(i) Describe the need and importance of contentment in the light of Quran and Sunnah?
(ii) Describe the merits of gratitude in the light of Quran and Sunnah.
(iii) As Muslims, how should we express gratitude and contentment?

Activities for Students

- Students should write a research essay on gratitude.
- Narrate a few incidents of gratitude and contentment from the Holy Prophet's (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ ، عَائِمُ الْكَوْنَيْنِ) blessed life that are not included in the lesson.
- Students should tell events of gratitude from their daily lives.

Activities for Teachers

- Teachers should present a role play on gratitude under their guidance.
- Present practical examples of gratitude and contentment so that students can adopt them and serve the society by becoming exemplary Muslims.

LESSON

26

Trust and Honesty

Learning Outcomes

After reading this lesson, the students will be able to:

Understand good morals (trust and honesty) in the light of Quran and Sunnah and demonstrate them in their lives.

- Know the meaning and connotation of trust and honesty in the light of Quran and Sunnah.
- Understand the importance and excellence of trust and honesty.
- Understand examples of trust and honesty from the Holy Prophet's (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) blessed life.
- Understand the pitfalls of dishonesty and deceit in practical life.

The Meaning and Connotation of Trust and Honesty

In Islam and Islamic society, trust and honesty have a central position in mutual transactions, relationships and dealings. Trust and honesty are ideal and worthy of imitation aspects of Islamic teachings, and among the prominent characteristics of the believers are excellent attributes. That is why Islam has counted them among the moral virtues, which are the light of the face of Muslims. Trust is derived from the word peace, which means creating inner peace, not to be afraid, and to keep someone's belongings safely. Trust also means that when a person entrusts something to someone and later asks for it back, he returns the same thing to him without any hesitation or alteration. If a person fulfills this standard of trust, he is called Amin (Trustee), and if a person does not meet this standard, he is called Khain (Untrustworthy). Allah Almighty says:

وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ ﴿٨﴾

Translation:

"– and (success is attained) by those who honestly look after their trusts and covenant."

(Surah Al-Muminun: 8)

Likewise, the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) said:

لَا إِيمَانَ لِمَنْ لَا أَمَانَةَ لَهُ۔

Translation:
"He who is not trustworthy has no faith."

(Mishkat al-Masabih: 35)

So trustworthiness is a part of faith, whoever does not take care of it is not a believer.

Similarly, honesty means the quality of trustworthiness. It also means that a person performs his assigned duties with faith or sincerity of heart without any sense of dishonesty. Likewise, honesty in dealings means that one takes from someone only what is rightfully theirs. They should not think of earning anything through dishonesty or by exploiting someone's helplessness. The true test of one's faith is in these dealings, not just in prayer and fasting.

If a believer is to be tested regarding his faith, he should be observed in his dealings with men, if there is truth and honesty in his dealings, then understand that his faith is sound. If not, his faith is in danger.

The Importance and Excellence of Trust and Honesty

One of the honors of man is that Allah Almighty made him the trustee of His blessings and trusted him that he would not commit a betrayal of trust. Hands, feet, body and soul, family, wealth and possessions and everything in the world is a great blessing and trust of Allah Almighty. And man is his trustee in these blessings, so it is necessary for man to use every blessing of Allah Almighty according to His will. In the Holy Quran, Allah Almighty says:

اِنَّا عَرَضْنَا الْاَمَانَةَ عَلَى السَّمٰوٰتِ وَالْاَرْضِ وَالْجِبَالِ فَاَبَيْنَ اَنْ يَّحْمِلْنَهَا وَاَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْاِنْسَانُ ؕ

Translation:
"We did offer the Trust to the heavens and the earth and the mountains, but they refused to bear its burden and were afraid of it, and man picked it up."

(Surah Al-Ahzab: 72)

Man is the trustee of the blessings granted by Allah Almighty. The heavens, the earth and the mountains all did not have the ability to bear the responsibility, so they refused to carry it. However man was the creature that Allah Almighty has blessed with various abilities, how proved capable of bearing the trust. Allah Almighty bestowed His special trust upon him.

A person's dealing are either is with his Lord or with creation. It is necessary for him to carry out these matters with trustworthiness. Honesty and trust in dealings with Allah Almighty is to follow all the commands of Allah Almighty and to completely avoid the things that Allah Almighty has forbidden and to do the things that He has ordered to be done.

Similarly, in an Islamic state all the ranks and positions related to state and administrative affairs justice and honesty require that qualified, talented, trustworthy and honest people should be appointed to these ranks and positions. Not that these positions should be given away for political bribes or due to nepotism. When an incompetent and ignorant person is appointed to a position, unrest, oppression and violence are inevitable in the society. In the Holy Quran, Allah Almighty says:

اِنَّ اللّٰهَ يَاْمُرُكُمْ اَنْ تُؤَدُّوا الْاَمٰنٰتِ اِلٰٓى اَهْلِهَا ۙ ﴿۵۸﴾

Translation:
"Surely, Allah commands you to deliver trusts to those entitled to them."
(Surah An-Nisa: 58)

Similarly, Our beloved Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) has declared betrayal of trust as a sign of the Day of Judgment:

إِذَا ضُيِّعَتِ الأَمَانَةُ فَانْتَظِرِ السَّاعَةَ قَالَ: كَيْفَ إِضَاعَتُهَا يَا رَسُولَ اللهِ قَالَ:
إِذَا أُسْنِدَ الأَمْرُ إِلَى غَيْرِ أَهْلِهِ فَانْتَظِرِ السَّاعَةَ

Translation:
"When honesty is lost, then wait for the Hour." It was asked, "How will honesty be lost, O Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ)?" He said, "When authority is given to those who do not deserve it, then wait for the Hour."
(Sahih al-Bukhari: 6496)

Examples of Trust and Honesty from the Holy Prophet's (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) Life

When our beloved Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) began the invitation to Islam, he (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) gathered all the people and asked them, O people of Makkah! Would you believe me if I told you that an army is coming towards you from behind the mountains? All said in unison, yes. All the people, without any exception, swore by his (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) truthfulness and honesty, because he (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) lived a faultless and highly chaste life for forty years and gave practical proof of honesty and trustworthiness.

The people of Makkah used to call the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) by the titles of Sadiq and Amin since his (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) childhood and put their trust in him (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) even those who did not accept his (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) religion, they would entrust him (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) with their belongings. When the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) was migrating from Makkah to Madinah, he (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) still had people's entrusted belongings with him, which he (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) handed over to Hazrat Ali (رَضِيَ اللهُ تَعَالَى عَنْهُ) to deliver them to their rightful owners.

The Quraish chief Abu Sufyan testified to the Holy Prophet's (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) trustworthiness and integrity even before accepting Islam. When the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) sent a letter to the king of Byzantium, inviting him to Islam, the king called Abu Sufyan, a merchant from Makkah who was already there, he said about the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) that he (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) neither tells lies nor betrays others. He (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) instruct the people to worship one God and observe prayer, honesty and piety.

Disadvantages of Malpractice and Deceit in Practical Life

Just as the scope of trust and honesty is vast, so is the scope of dishonesty and deceit. The opposite of trust and honest is dishonesty and deceit, they have many harmful consequences. The blessings from the wealth will be removed, it will be wasted or be used for wrongful purposes. The person will feed household haram, which has many disadvantages, among which immorality and

wickedness are prominent.

There is a Hadith that the Allah's Messenger (ﷺ) passed by a pile of food. He (ﷺ) put his fingers in it and felt wetness. He (ﷺ) said: "O owner of the food! What is this ?" He replied: "It was rained upon O Messenger of Allah (ﷺ)." He (ﷺ) said: "Why not put it on top of the food so the people can see it?" Then he (ﷺ) said: "Whoever cheats, he is not one of us." (Jami at-Tirmidhi: 1315)

It is clearly stated in this blessed Hadith that the faith of a deceiver and a dishonest person vanishes, as a result of which his worldly and the hereafter life are ruined. In this age we observe widespread deceit and dishonesty in society. Whether through adulteration or by selling defective goods. As a result of which the blessing from wealth has disappeared, immorality, indecency and evil are on the rise, mercy and kindness are disappearing. Human values are being violated, humanity is disappearing. Malpractice and deceit are behind all of these. Therefore, if we want to make our society peaceful and secure, then we have to adhere to moral values like trust and honesty. And we have to purify our society from dark and terrible traits like dishonesty and deceit, so that we can achieve success in religion, world and hereafter.

EXERCISE

A. Choose the correct answer.

1. Who carried the trust given by Allah Almighty?

(a) Heaven (b) Earth (c) Mountain (d) Man

2. According to the Hadith, he is not one of us who:

(a) is greedy (b) breaks a promise

(c) adulterates (d) is stingy

3. According to the Hadith, a person who is not _____ has no faith.

(a) honest (b) faithful (c) trustworthy (d) responsible

4. Look at the _____ of the one whose faith you want to test.

(a) prayers (b) fasting (c) charity (d) dealings

5. When trust is lost, then wait for _____.

(a) the Day of Resurrection (b) punishment

(c) injustice (d) famine

B. Give short answers.

(i) Describe the meaning and connotation of trust and honesty.

(ii) Write a translation of a Hadith about trust and honesty.

(iii) Give any two examples of honesty.

(iv) What will be the result if an unqualified person is given a position?

(v) State the two disadvantages of deceit and malpractice.

C. Answer in detail.

(i) Describe the virtues and importance of trust and honesty in the light of Quran and Hadith.

(ii) Describe examples of trust and honesty from the blessed life of the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ).

(iii) What steps can you take to promote trust and honesty in society, and protect against deceit and dishonesty, and why?

Activities for Students

- Hold a group discussion on the different aspects of trust (confidentiality and advice) in the classroom.

Activities for Teachers

- Explain to the students with examples that Allah has made man the custodian of His trusts, so that they can make themselves trustworthy and honest by understanding their position and rank.
- Divide the students into two groups, and each group should present a few personal examples related to trust to their classmates.

LESSON

27

Sincerity and Piety

Learning Outcomes

After studying this lesson, students will be able to:

- Understand the meaning and connotation of sincerity and piety.
- Understand the importance and virtues of sincerity and piety in the light of the Quran and Sunnah.
- Understand the examples of sincerity and piety from the life of the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ).
- Evaluate the worldly and hereafter losses of not choosing sincerity and piety.
- Evaluate the importance of the social benefits and fruits of sincerity and piety in practical life.

Meaning and Connotation of Ikhlas (Sincerity)

Literal meaning of "Ikhlas" is to separate one thing from the mixture of things by sifting. The terminological meaning of "Ikhlas" is to be selfless, sincere, and pure in religious or worldly deeds, free from personal motives or greed. "Ikhlas" is that jewel due to which deeds attain the honor of acceptance in the court of Allah Almighty.

Meaning and Connotation of Taqwa (Piety)

"Taqwa" is an Arabic word, whose literal meanings are: fear, protection, keeping away, etc. Generally, "Taqwa" is understood as piety, while the terminological meaning of "Taqwa" is to protect oneself from sins and to stay away from evil deeds.

Importance and Excellence of Sincerity and Piety in the light of Quran and Sunnah

Sincerity is the soul of all deeds, meaning sincerity holds the position of the soul in worship and deeds. Therefore, it is essential for every human to perform all deeds and worship solely for the sake of Allah, without any trace of show-off. Allah Almighty says:

قُلْ اِنَّ صَلَاتِيْ وَنُسُكِيْ وَمَحْيَايَ وَمَمَاتِيْ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

Translation:

"Say, My prayer, my offering, my life and my death are for Allah, the Lord of all the worlds."

(Surah Al-Anam: 162)

It is clear from this verse that all deeds and acts of worship are only and only for the pleasure and approval of Allah Almighty, whether it is prayer or sacrifice, life or death. Similarly, the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) said:

Translation:
"The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended."

(Sahih al-Bukhari: 1)

The intention of an action determines its value, and the highest value of any action is that it is performed solely for the sake of Allah Almighty.

The importance of piety can be gauged from the fact that the Holy Quran is declared to be guidance for the pious in the opening verses of Surah Al-Baqarah, and those individuals who believe in the unseen, establish prayer, spend in the way of Allah Almighty, and believe in what has been revealed by Allah Almighty are included in the ranks of the pious. Hence, faith is a prerequisite for piety, and it is not possible to attain piety without faith. Regarding the excellence of piety, Allah Almighty says in the Holy Quran:

إِنَّ اللّٰهَ لَا يَنْظُرُ إِلَى أَجْسَادِكُمْ، وَلَا إِلَى صُوَرِكُمْ، وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ

Translation:
"Allah does not look to your bodies nor to your faces but He looks to your hearts"

(Sahih Muslim: 2564)

اِنَّ اَكْرَمَكُمْ عِنْدَ اللّٰهِ اَتْقٰىكُمْ ؕ

Translation:
"Surely the noblest of you, in Allah's sight, is the one who is most pious of you."

(Surah Al-Hujurat: 13)

Similarly, the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) said in his Farewell Pilgrimage Sermon (Khutba Hajjat-ul-Wida):

Translation:
"O people, verily your Lord is one and your father is one. Verily there is no superiority of an Arab over a non-Arab or of a non-Arab over an Arab, or of a red man over a black man, or of a black man over a red man, except in terms of taqwa (piety)."

(Musnad Ahmad: 23489)

True piety lies in fulfilling all responsibilities, maintaining social ties, and staying away from evil. Because any work done for the sake of attaining closeness to Allah is considered worship.

Seerat-e-Nabawi (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) and Sincerity and Piety

The entire life of the Messenger of Allah (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) was the best example of sincerity and piety. Allah Almighty says in the Holy Quran:

قُلْ لَّآ اَسْـَٔلُكُمْ عَلَيْهِ اَجْرًا ؕ اِنْ هُوَ اِلَّا ذِكْرٰى لِلْعٰلَمِيْنَ

Translation:
Say, "I ask you no reward for it. It is nothing but an advice for all the worlds."
(Surah Al-Anam: 90)

The Holy Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيّٖنَ) performed his Prophethood as a great responsibility, solely for the sake of pleasing Allah Almighty and attaining His nearness. His (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيّٖنَ) blessed life is a model for us. We should also perform our thoughts and actions with sincerity, only for the sake of attaining the nearness of Allah Almighty.

Similarly, our beloved Holy Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيّٖنَ) used to spend the nights in worship of Allah Almighty with such humility and reverence that his blessed feet would swell, therefore, Allah Almighty commanded:

وَيُطْعِمُوْنَ الطَّعَامَ عَلٰى حُبِّهٖ مِسْكِيْنًا وَّيَتِيْمًا وَّاَسِيْرًا ﴿٨﴾ اِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللّٰهِ لَا نُرِيْدُ مِنْكُمْ جَزَآءً وَّلَا شُكُوْرًا ﴿٩﴾

Translation:
"And they give food, out of their love for Him (Allah), to the needy, and the orphan, and the captive, (saying to them,) "We feed you only for the sake of Allah; we have no intention of (receiving) either a return from you or thanks."
(Surah Ad-Dahr: 8-9)

قُمِ الَّيْلَ اِلَّا قَلِيْلًا ﴿٢﴾ نِّصْفَهٗٓ اَوِ انْقُصْ مِنْهُ قَلِيْلًا ﴿٣﴾

Translation:
"Stand at night (for prayer) except a little___half of it, or make it a little less."
(Surah Al-Muzzammil: 2-3)

We also get a lesson from this life and character of the Holy Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيّٖنَ) that this sincere intention also helps a person to develop the courage to bear the difficulties encountered in this path.

Worldly and Hereafter Losses of Not Adopting Sincerity and Piety

Performing one's duties for personal or worldly gains instead of for the pleasure and approval of Allah Almighty not only diminishes the value and worth of that action or deed, but also gradually gives rise to a race in society where the thought of trampling others and moving ahead, without regard for moral values and the laws of Allah Almighty, takes root. As a result, from education and training to all the deeds of life, a person's priorities change, and instead of seeking true happiness, he makes temporal gains the basis of his deeds. Therefore, due to differences in faith and deed, man also becomes a victim of psychological distress, which leads to unending riots in society and humanity reaches the brink of destruction.

Translation:
"Anyone who believes in Allah and the Last Day is exhorted to do. Whoever fears Allah, He brings forth a way out for him, and provides him (with what he needs) from where he does not even imagine."
(Surah At-Talaq: 8-9)

The absence of sincerity and piety in one's life leads to hypocrisy and laziness. As a result, all his actions become worthless and none of his deeds are accepted by Allah Almighty. Such a person becomes distant from Allah's love, mercy, and forgiveness. He dies without seeking repentance and

forgiveness, becoming condemned in the sight of Allah Almighty. This leads to eternal disgrace in the form of Hellfire.

Importance of Social Benefits and Fruits of Sincerity and Piety in Practical life

Performing actions and deeds purely for the sake of Allah Almighty leads to His nearness. By purifying one's intention for Allah Almighty, a person also achieves his true perfection. If the qualities of sincerity and piety become widespread in society, a conducive environment of mutual trust and sincerity is created, where every person becomes the supervisor of his own actions. Just as clothing protects a person from cold, heat, and other various painful conditions, similarly, sincerity and piety are like an invisible garment for a person, which protects him from various spiritual evils. If this spiritual garment gains strength, it becomes like a shield, which helps to protect a person from various worldly and dangerous effects. Piety, emerging from personal life, takes on various forms, which we can call social piety, political piety, and economic piety. Such a collective form of piety not only has the capacity to resolve many problems of society without any difficulty but also becomes a cause of goodness, prosperity, and blessing for society.

We should adopt sincerity and piety in our individual and collective lives and serve humanity. Similarly, we should perform all our actions with humility and reverence for the pleasure of Allah Almighty so that we may attain all the blessings of this world and the hereafter. Along with this, we should avoid hypocrisy and show-off and protect ourselves from worldly desires.

EXERCISE

A. Choose the correct answer.

1. **Not adopting sincerity and piety leads a person to:**
   (a) Sin (b) Hypocrisy (c) Polytheism (d) Disbelief
2. **Through the blessing of which deed does Allah Almighty open a way out of difficulties?**
   (a) Worship (b) Righteousness (c) Piety (d) Good manners
3. **According to the Hadith, the deeds of a person depend on:**
   (a) Sincerity (b) Piety (c) Intention (d) Truthfulness
4. **According to the Hadith, the standard of excellence is:**
   (a) Sincerity (b) Piety (c) Truthfulness (d) Good manners
5. **The spirit of all deeds is:**
   (a) Sincerity (b) Piety (c) Sacrifice (d) Steadfastness

B. Write short answers to the following questions.

(i) Explain the connotation of sincerity and piety.
(ii) Why do deeds depend on intention?
(iii) Write three benefits of sincerity.
(iv) Which personalities are mentioned in Surah Ad-Dahr as having sincerity?

(v) Why is piety necessary?

C. Write detailed answers to the following questions.

(i) Explain the importance and virtue of sincerity in the light of the Quran and Sunnah.

(ii) Explain the importance and virtue of piety.

(iii) Explain sincerity and piety in the light of the life of the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ عَائِمُ النَّبِيِّيْنَ).

(iv) Explain the importance of social benefits and fruits of sincerity and piety in practical life.

Activities for Students

- Narrate a few events of sincerity and piety from the life of the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ عَائِمُ النَّبِيِّيْنَ) which are not included in the lesson.
- Find examples of sincerity and piety from the Holy Prophet's (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ عَائِمُ النَّبِيِّيْنَ) life and display them in the classroom.

Activities for Teachers

- In the light of Surah Ad-Dahr, explain the events and benefits of sincerity and piety to students.

LESSON

28

The Veiling of Faults

Learning Outcomes

After studying this lesson, students will be able to:

- Understand the meaning and connotation of the veiling of faults.
- Understand the importance and virtue of the veiling of faults in the light of the Quran and Sunnah.
- Know the examples of the veiling of faults in the light of the character and life of the Holy Prophet (خاتم النبيين صلى الله عليه وعلى آله واصحابه وسلم) and Seerah of Ahl al-Bayt and Companions (رضي الله تعالى عنهم).
- Evaluate the worldly and hereafter losses of not adopting the attribute of the veiling of faults.
- Evaluate the social benefits and consequences of the veiling of faults of others in everyday life.

Meaning and Connotation of Veiling of Faults

The literal meaning of "the veiling of faults" is to conceal, to cover up faults, to keep secrets, to hide flaws, and to overlook mistakes and shortcomings. "The veiling of faults" means to conceal someone's faults, deficiencies, and shortcomings. "The veiling of faults" is actually one of the attributes of Allah Almighty. It is necessary for a Muslim and a believer to develop this attribute of Allah Almighty within himself.

Importance of the Veiling of Faults in the Quran and Sunnah

Only the exalted being of Allah Almighty is free from every flaw and defect. Therefore, it is very difficult to find a person free from every flaw and defect among humans, because every human being has some flaw, defect, or shortcoming. We are commanded to veil the faults of others. In the Holy Quran, Allah Almighty says:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اجْتَنِبُوْا كَثِيْرًا مِّنَ الظَّنِّ ۫ اِنَّ بَعْضَ الظَّنِّ اِثْمٌ وَّلَا تَجَسَّسُوْا

Translation:

"O you who believe, abstain from many of the suspicions. Some suspicions are sins. And do not be curious (to find out faults of others)."

(Surah Al-Hujurat: 12)

There is a clear command in this verse that being suspicious of someone and spying on them to find their faults are forbidden and major sins in the sight of Allah. Similarly, in Surah Al-Humazah of the Holy Quran, it is said:

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ

Translation:
"Woe to every backbiter, derider."
(Surah Al-Humazah: 1)

Indeed, he who exposes the faults of others will be destroyed. Similarly, making fun of others, mockery, etc., also fall into this category, which is strictly prohibited in the Holy Quran. In the Holy Quran, Allah Almighty says:

Translation:
"O you who believe, no men should ever scoff at other men. May be, the latter are better than the former. Nor should women (ever scoff) at other women. May be, the latter women are better than the former ones. And do not find fault with one another, nor call one another with bad nicknames. Bad is the name of sinfulness after embracing Faith. If anyone does not repent, then such people are the wrongdoers."
(Surah Al-Hujurat: 11)

إِنَّكَ إِنِ اتَّبَعْتَ عَوْرَاتِ النَّاسِ أَفْسَدْتَهُمْ، أَوْكِدْتَ أَنْ تُفْسِدَهُمْ

Translation:
"If you search for the faults of the people, you will corrupt them, or will nearly corrupt them."
(Sunan Abi Dawud: 4888)

It is known from these verses of the Holy Quran that pointing out the faults of others and making fun of others is a very bad thing. Similarly, in another Hadith, it is said:

Translation:
"Whoever conceals the (hidden) fault of his Muslim brother, Allah will conceal his faults on the Day of Resurrection."
(Sunan Ibn Majah: 2546)

Therefore, it is necessary to cover the faults of others so that we can become hopeful of the mercy and compassion of Allah Almighty on the Day of Resurrection.

يَا أَيُّهَا النَّاسُ طُوبَى لِمَنْ شَغَلَهُ عَيْبُهُ عَنْ عُيُوبِ النَّاسِ

Translation:
"Blessed is he who is occupied with his own faults over the faults of people."
(Nahj al-Balagha, Sermon 174, p. 491)

Seerat-e-Nabawi (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ), Ahl al-Bayt and the Companions (رَضِيَ اللهُ تَعَالٰى عَنْهُمْ)

Allah Almighty is the Concealer of the faults (of His servants), who conceals many of the sins and faults of His servants, so much so that if they were to be exposed before people, they would be disgraced in front of them. In the same way, our beloved Prophet Hazrat Muhammad (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) used to conceal the faults of people, to the extent that even though he knew the hypocrites by name, he would not mention their names. Therefore, it is necessary for every human being to conceal the faults of others. The Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ)

said in a blessed Hadith:

Translation:
"Whoever covers (the sin of) a Muslim, Allah will cover him (his sin) in this world and in the Hereafter."

(Sunan Ibn Majah: 2544)

This Hadith states that as a result of concealing the faults of a Muslim, Allah Almighty conceals his faults in this world and the Hereafter. Similarly, Hazrat Imam Jafar Sadiq (رَحْمَةُ اللهِ عَلَيْهِ) says: "Whoever conceals the faults of a believer, from which he is afraid, Allah Almighty will conceal seventy of his faults in this world and the Hereafter."

The Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) and his Ahl al-Bayt and the Companions (رَضِيَ اللهُ تَعَالٰى عَنْهُمْ) used to conceal the faults of people. When the hypocrites wanted to martyr the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) by throwing him into a ditch on their return from the Battle of Tabuk, Allah Almighty protected His beloved Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ). At that time, Hazrat Huzaifa bin al-Yaman and Hazrat Ammar bin Yasir (رَضِيَ اللهُ تَعَالٰى عَنْهُمْ) were with the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ). The Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) identified the hypocrites and forbade Hazrat Huzaifa and Hazrat Ammar (رَضِيَ اللهُ تَعَالٰى عَنْهُمْ) to tell anyone their names. They did not tell anyone the names of these hypocrites until their death. (Musnad Ahmad Hadith: 32792)

From this incident, it is known that the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ), the Ahl al-Bayt and the Companions (رَضِيَ اللهُ تَعَالٰى عَنْهُمْ) concealed the faults of all human beings, even the hypocrites who had plotted to martyr the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ).

It is narrated from Hazrat Uqba bin Amir (رَضِيَ اللهُ تَعَالٰى عَنْهُ) that the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) said:

Translation:
"He who sees something which should be kept hidden and conceals it will be like one who has brought to life a girl buried alive."

(Sunan Abi Dawud: 4891)

Therefore, as a result of the secrecy of a believer, Allah also conceals (his faults), and if someone exposes someone's fault and does not keep it secret, then Allah also humiliates him until he is humiliated even in his own home.

Disadvantages of Not Adopting Veiling of Faults

One thing that is very harmful to a person's personality is the habit of finding faults. Finding faults is actually an expression of one's weakness of his own personality. If people's faults begin to be exposed, individual and collective reform will become difficult, people will become disgusted with each other, and no one's words will have any effect. There will be corruption in human society and humanity will be disgraced.

Similarly, a person who exposes the secrets of others will be humiliated in the world and the hereafter. The Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) said:

Translation:
"Whoever exposes the fault of his Muslim brother, Allah will expose his faults, until (so that) He shames him, due to it, in his (own) house."

(Sunan Ibn Majah: 2546)

So, a person who exposes the faults of others is humiliated in his home and society, as well as in the court of Allah Almighty, to the extent that his worlds and hereafter are ruined and Hell becomes his destiny.

Social Benefits of Veiling of Faults

In a society where the habit of veiling of faults, the bond of trust between people is strengthened. People conceal each other's secrets, faults, and shortcomings, and reform becomes easier. The person who conceals the faults and shortcomings of others actually benefits the most. On the one hand, he gains the trust of others and becomes respected in their eyes. Because of this respect, it is easy to reform people. On the other hand, he can turn his attention to his own faults, become aware of his weaknesses, and spend time correcting them. A wise person looks towards his own faults instead of finding faults in others. On the other hand, it is also possible that what appears to us as a fault may not be a fault in the sight of Allah Almighty.

By the veiling of faults of a Muslim and believing brother is meant that his faults, weaknesses, and shortcomings should be concealed so that people do not recognize him by his faults and he can conduct his affairs without any worry. Therefore, veiling of faults should be based on this good intention so that reform can take place. One should not present someone's color, race, language, or geography as a fault, nor should one be allowed to discriminate against others on this basis. May Allah Almighty grant us the ability to protect the secrets of others and to conceal their faults. Ameen.

EXERCISE

A. Choose the correct answer.

1. **Who conceals a Muslim's faults, Allah Almighty will conceal his faults:**
   (a) In the world (b) In the hereafter (c) In the grave (d) In Paradise
2. **If you follow the hidden matters of people, you will create among them:**
   (a) Corruption (b) Disagreement (c) Quarrel (d) Enmity
3. **He who exposes the faults of a Muslim, Allah Almighty will disgrace him:**
   (a) At home (b) In the world (c) In the hereafter (d) In the grave
4. **In the Holy Quran, while forbidding making fun of others, it was said that it is possible:**
   (a) They are inferior to them (b) They are better than them
   (c) They are dear to them (d) They are their helpers
5. **Veiling of faults is actually one of whose attributes?**
   (a) Angels (b) Allah Almighty
   (c) The Holy Prophet (عَلَيْهِ اللهُ صَلَّى وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ) (d) A believer

B. Write short answers to the following questions.

(i) Explain the meaning and connotation of the veiling of faults.

(ii) Write the translation of any one verse regarding the veiling of faults.

(iii) Why were the hypocrites covered up?

(iv) Write two benefits of the veiling of faults.

(v) Why is it necessary to veil the faults of a believer?

C. Write detailed answers to the following questions.

(i) Explain the importance and necessity of the veiling of faults in the light of the Holy Quran.

(ii) Explain the importance of the veiling of faults in the light of the Hadith.

(iii) How can you make your society a cradle of peace through the veiling of faults?

Activities for Students

- Make a list of the advantages of adopting the veiling of faults and the disadvantages of not adopting it.
- Tell the events of the veiling of faults from Islamic history in the classroom.

Activities for Teachers

- By learning from the blessed life of the Holy Prophet (خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ), have a discussion on the disadvantages of character assassination on social media.
- Describe in the classroom the events of the disadvantages of not adopting the veiling of faults.

LESSON

29

Arrogance

Learning Outcomes

After reading this lesson, the students will be able to:

Be aware of bad habits (arrogance) keeping in mind its societal harms and protect themselves from it in practical life.

- Understand the connotation of arrogance in the light of Quran and Sunnah.
- Understand the condemnation and commination of arrogance.
- Learn the teachings about arrogance from the Holy Prophet's (خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ) life.

The Meaning and Connotation of Arrogance

The word arrogance comes from the word "kibr" which means to appear great or big. Arrogance refers to such a state of mind which arises in a person due to which he starts to consider himself superior than others. The result of this is that such actions and signs begin to appear from a person that people say that he is arrogant. First of all, there is "ujb" (self-admiration) which develops in human and form this "ujb" stems arrogance. When a person sees a certain quality in himself, he feels a sense of pride, this is called ujb, and when he feels that someone else does not have this quality, then a sense of superiority arises within him, which is a sign of arrogance. Arrogance originates in the heart and soul of a person.

In the Holy Quran, Allah Almighty says:

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۖ إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ

Translation:

"And do not turn your cheek away from people, and do not walk on the earth haughtily. Surely, Allah does not like anyone who is arrogant, proud."

(Surah Luqman: 18)

In a blessed Hadith, the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ عَائِذًا بِاللهِ مِنْهُنَّ) said:

اَلْكِبْرُ بَطَرُ الْحَقِّ وَغَمْطُ النَّاسِ

Translation:
"Arrogance means ridiculing and rejecting the Truth and despising people."
(Sahih Muslim: 265)

Condemnation and Commination of Arrogance

Arrogance is a great sin about which the Holy Quran warns of severe punishment.

اَلَيْسَ فِيْ جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِيْنَ ﴿٦٠﴾

Translation:
"Is it not that in *Jahannam* there is an abode for the arrogant?"
(Surah Az-Zumar: 60)

In another place, Allah Almighty says:

اِنَّهٗ لَا يُحِبُّ الْمُسْتَكْبِرِيْنَ ﴿٢٣﴾

Translation:
"Surely, He does not like the arrogant."
(Surah An-Nahl: 23)

Likewise, the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ عَائِذًا بِاللهِ مِنْهُنَّ) said:

لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ كِبْرٍ

Translation:
"No one will enter Paradise who has even a mustard-seed's weight of arrogance in his heart."
(Sunan Ibn Majah: 59)

Grandeur and pride are attributes that only be fit Allah, therefore whoever adopts arrogance and magnanimity, is challenging Allah's greatness, and whoever challenges Allah Almighty, is distanced from His mercy. Allah Almighty does not like such a person.

There are three types of arrogance:

1. Arrogance towards Allah Almighty
2. Arrogance towards the Prophets of Allah Almighty
3. Arrogance towards the servants of Allah Almighty

1. Arrogance Towards Allah Almighty

Arrogance towards Allah Almighty is the greatest and most destruction form. Sometimes a disbelieving and proud person considers his being and all his status to be the result of his own efforts. He is unwilling to think of himself as a part of creation and subordinate to Allah Almighty. He shows his ego through his words and character. And does not acknowledge the divinity and

Lordship of the Creator. Darkness and disbelief cloud his heart.

In the Holy Quran, Allah Almighty says:

اِنْ فِیْ صُدُوْرِهِمْ اِلَّا كِبْرٌ مَّا هُمْ بِبَالِغِیْهِ ﴿۵۶﴾

Translation:

"There is nothing in their hearts but pride of greatness that they are not (able) to reach."

(Surah Al-Mumin: 56)

Iblis (Satan) was arrogant, about which Allah Almighty says in the Holy Quran:

اَبٰی وَاسْتَكْبَرَ ۫ وَكَانَ مِنَ الْكٰفِرِیْنَ ﴿۳۴﴾

Translation:

"He refused, and became one of the infidels."

(Surah Al-Baqarah: 34)

Satan refused to prostrate, and because of his arrogance continued to consider himself superior to Hazrat Adam (عليه السلام). He became a disbeliever due to his disobedience to the divine order and arrogance towards the Prophet Adam (عليه السلام). Sometimes this pride and arrogance becomes so intense that a person starts claiming lordship and divinity. Allah Almighty says in the Holy Quran that Pharaoh used to say:

اَنَا رَبُّكُمُ الْاَعْلٰی ﴿۲۴﴾

Translation:

"I am your supreme lord."

(Surah An-Naziat: 24)

2. Arrogance Towards the Prophets of Allah Almighty

Arrogance towards the Prophets of Allah Almighty is when a person considers himself equal to or superior to them, and refuses to obey or follow them. As Pharaoh's followers were arrogant in front of Hazrat Musa (عليه السلام) and Hazrat Haroon (عليه السلام), and said:

Translation:

"Shall we believe in two humans who are like ourselves and whose people are serving us as slaves?"

(Surah Al-Muminun: 47)

Likewise, the Quraysh of Makkah used to be arrogant compared to the Allah's Messenger (خاتم النبيين صلى الله عليه وعلى آله واصحابه وسلم).

Translation:

"They say, Why was this Qur'an not revealed on a great man from (either of) the two towns?"

(Surah Az-Zukhruf: 31)

Even today some people suffer from this kind of arrogance. These are atheistic who consider themselves same like the Prophets (عليهم السلام), even though the Prophets (عليهم السلام) are the chosen and favored servants of Allah Almighty.

3. Arrogance Towards the Servants of Allah Almighty

Arrogance towards people is that when a person considers himself great and others

insignificant. They despise it on the same level with others, walk ahead of them. Wish to sit at the forefront in gatherings, they expect others to greet them with humility. And when someone point out their mistakes, he becomes outrageous. Expects service from others. If he has wealth and status, is not willing to sit with the poor, the needy and the elderly.

Similarly, Qarun is mentioned in the Holy Quran, who was from the people of Hazrat Musa (عليه السلام), he walked in front of his people wearing luxurious clothes and being proud, due to which Allah Almighty caused him to be swallowed by earth into the ground along with his treasure. And making him a lesson for the people who will come until the Day of Resurrection.

The connotation of a blessed Hadith is that: "The proud will be gathered on the Day of Judgement resembling tiny particles in the image of men. They will be covered with humiliation everywhere, they will be dragged into a prison in Hell." (Jami at-Tirmidhi: 2492)

The Holy Prophet (صلى الله عليه وعلى آله واصحابه وسلم خاتم النبيين) said: "He who has in his heart the weight of a mustard seed of pride shall not enter Paradise." (Sahih Muslim: 91)

Harms of Arrogance

The most important helper and support of a person in life is Allah Almighty. If He becomes displeased, the world and the Hereafter of a person will be ruined. Arrogance is an attitude and deed, the displeasure of Allah Almighty is certain for the one who adopts it, and there is no greater harm than that. There is no harm greater than disgrace in the Hereafter. Arrogance is definitely a harmful attitude, so one should be thankful to Allah Almighty instead of boasting over blessings. An arrogant person begins to consider others inferior. As a result people start hating him inwardly and abandon him in time and at one stage he becomes a loner. If he does not reform himself, his heart hardens, due to which the light of knowledge does not enter it. When there are many arrogant people in a society, the substance of tolerance decreases in people, which promotes conflict and chaos. A proud person falls from the eyes of people. A proud person is not respected and is humiliated. Arrogance forces a person to lead a life of solitude. People start hating him. He has no friends. A proud person cannot enter Paradise. He will live in Hell with eternal disgrace.

Care for Arrogance

Pious persons used to care arrogance with modesty and humility. Modesty is that a person should mingle with common people, even if a person is virtuous, he should not distance himself from common people and should not distance them away from himself, then he can avoid arrogance. Establish the sense of Allah's greatness in your heart, mind and deeds in such a way that the sense of his inferiority before Allah is before him every moment. We should realize that all the blessings we have are not our own but given by Allah Almighty. Whether it's physical strength and mental ability, wealth, children and all kinds of positions. If Allah Almighty wills, He can take them away, so instead of being arrogant, we should thank Allah Almighty for receiving them.

EXERCISE

A. Choose the correct answer.

1. _____ **caused the rejection of Iblis (Satan).**

(a) Greed (b) Stinginess (c) Hypocrisy (d) Arrogance

2. **Who claimed divinity?**

(a) Qarun (b) Abu Jahl (c) Pharaoh (d) Haman

3. **How many types of arrogance are there?**

(a) Three (b) Four (c) Five (d) Six

4. **What will be the fate of the arrogant on the Day of Judgment?**

(a) Tiny particles in the image of beasts
(b) tiny particles in the image of birds
(c) tiny particles in the image of animals
(d) Tiny particles in the image of men

5. **What does self-admiration means?**

(a) Greed (b) Jealousy (c) Selfishness (d) Malice

B. Give short answers.

(i) Describe the meaning and connotation of arrogance.
(ii) Why is arrogance condemned?
(iii) How can arrogance be avoided?
(iv) Write a translation of a verse about arrogance.
(v) Write a Hadith condemning arrogance.

C. Answer in detail.

(i) How many types of arrogance are there? Explain in the light of Quran and Hadith.
(ii) State the disadvantages of arrogance.
(iii) What are the forms of arrogance in today's age? How can we avoid them?

Activities for Students

- Have a group discussion about the pitfalls of arrogance in the classroom.
- Make a chart of two verses and two Hadiths condemning arrogance and display them in the classroom.

Activities for Teachers

- Explain the types of arrogance with its causes and how to avoid them in such a way that the students avoid arrogance.
- A detailed discussion should be conducted in the light of the Quranic incidents of the rejection of Iblis (Satan) due to arrogance.

LESSON

30

Jealousy

Learning Outcomes

After reading this lesson, the students will be able to:

Be aware of bad habits (jealousy) and protect themselves from this social evil in practical life by considering its harms.

- Understand the meaning of jealousy in the light of Quran and Sunnah.
- Differentiate between envy and jealousy.
- Know the causes and symptoms of jealousy.
- Understand the commands of the Holy Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيّٖنَ) about avoiding jealousy.

The Connotation of Jealousy in the Light of Quran and Sunnah

Jealousy refers to the mental state, due to which the jealous person desires for the blessings or success of others to be taken away, regardless of wether the jealous person gains those blessings or not. Even if he does not recieve those blessings, he simply wishes for the person who has them to lose them. Jealousy is the worst and most destructive sin for the human heart, there is no illness worse than it. A jealous person has neither this world nor the hereafter, because in this world, he is suffering from severe frustration, pain and disappointment just because of his thoughts and behavior.

A jealous person burns with jealousy over the blessings of others. He cannot bear that Allah Almighty has blessed someone. Sometimes this state remains in the heart and sometimes it reaches to the point that the envious person takes some practical action against the person he envy. His condition is sometimes expressed through his words and sometimes his actions reflect his inner feelings and emotions. As long as the condition of jealousy is limited to the heart and mind of the jealous person, it does not cause any threat to the other person, but it remains a threat to the jealous person and thus he becomes his own enemy until his Faith ends.

When the jealous person begins to show his jealousy openly, then this is the point to seek refuge. In the Holy Quran, Allah Almighty says:

وَمِنْ شَرِّ حَاسِدٍ اِذَا حَسَدَ ۝٥

Translation:

"And from the evil of an envier when he envies." (Surah Al-Falaq: 5)

Allah commands His Messenger (صلی اللہ علیہ وعلی آلہ واصحابہ وسلم عائذا باللہ بہتان) to seek refuge of Allah from the evil of the jealous person after seeking refuge of Allah from the evil of the sorcerer. And after that he (صلی اللہ علیہ وعلی آلہ واصحابہ وسلم عائذا باللہ بہتان) is told to seek refuge of Allah from the evil of Satan, from which it is clear that Allah Almighty has placed the jealous person in the category of Satan and magician. Jealousy is further described in the Holy Quran as follows:

وَدَّ كَثِيْرٌ مِّنْ اَهْلِ الْكِتٰبِ لَوْ يَرُدُّوْنَكُمْ مِّنْۢ بَعْدِ اِيْمَانِكُمْ كُفَّارًا ۚ حَسَدًا مِّنْ عِنْدِ اَنْفُسِهِمْ مِّنْۢ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ ۚ

Translation:

"(O Muslims,) many among the people of the Book desire to turn you, after your accepting the faith, back into disbelievers - all out of envy on their part, even after the truth has become clear to them."

(Surah Al-Baqarah: 109)

The above mentioned verse talks about jealousy, which is confined to the hearts and has taken the form of malice, but in Surah Al-Falaq, it is clear from the words "*Aza Hasad*" that when they show actual envy. This is the most dangerous jealousy. The Holy Prophet (صلی اللہ علیہ وعلی آلہ واصحابہ وسلم عائذا باللہ بہتان) said:

إِيَّاكُمْ وَالْحَسَدَ، فَإِنَّ الْحَسَدَ يَأْكُلُ الْحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ

Translation:

"Avoid envy, for envy devours good deeds just as fire devours fuel."

(Sunan Abi Dawud: 4903)

In this Hadith, it has been stated that envy burns virtues, that is, the heart in which there is envy does not have virtues or faith.

Jealousy is a disease that destroys out a person's religion and faith, and turns your affection and love into hatred and enmity, so try to avoid it. The Holy Prophet (صلی اللہ علیہ وعلی آلہ واصحابہ وسلم عائذا باللہ بہتان) said:

Translation:

"The disease of the nations before you is creeping towards you: Envy and hatred, it is the Haliqah. I do not speak of what cuts the hair, but what severs the religion. By the One in Whose Hand is my soul! You will not enter Paradise until you believe, and you will not believe until you love each other. Shall I tell you about what will strengthen that for you? Spread the Salam among each other."

(Jami at-Tirmidhi: 2510)

Difference Between Jealousy (Hasad) and Envy

Jealousy means being unhappy with someone's blessing and wishing to deprive him of that blessing. On the other hand envy means wishing for a blessing similar to that which someone else has received. It does not feel bad to receive the blessing of another, nor is it desired to take away the blessing from him. One longs for the same blessing that others have received. Allah Almighty is the most bountiful and generous in this blessings. If a person sees Allah's favor and grace on someone

else, then he should ask Allah Almighty for the same or more for himself. The evil of jealousy is that, being afflicted with it, one brother longs for the deprivation of the happiness and blessings of the other brother. If jealousy is done for something forbidden, then it is not permissible because wishing for something prohibited is forbidden, so envying it is also forbidden.

Causes, Reasons and Signs of Jealousy

Some of the common causes and signs of jealousy are as follows:

Weakness of Faith

The jealous person does not agree with Allah's distribution. He thinks that he is the rightful owner of this blessing which has been given to someone else. It is as if he expresses by his words and actions that Allah has done injustice and has chosen the wrong person for His grace and mercy. These thoughts and beliefs are a sign of his weak faith in Allah Almighty. Because of this mindset, Iblis (Satan) was cursed and rejected. To have such a character and disposition is actually to follow in the footsteps of Iblis (Satan), the end of which is nothing but disappointment.

Desire for Superiority

The ego of man naturally wants to be higher and superior than others. If this desire leads him to think of taking away someone else's blessing, it will be a negative attitude. This is the main cause of jealousy. Jealousy usually occurs between equals and peers.

Narrow-mindedness

Sometimes there is neither arrogance nor inferiority complex in a person, but if Allah's reward or favor is mentioned on someone else before him, then he is displeased, and when a person's plight or suffering is mentioned, he feels happy. The misery of people feels good to him, and the prosperity makes him sad. He is stingy with the blessings of Allah Almighty on other people which is a sign of his narrow-mindedness.

Arrogance

A person suffering from pride and arrogance considers his monopoly over everything as his right. He suffers from selfishness and is not ready to tolerate it if another person comes to his level. He does not want any other person to equal or surpass him, so he becomes jealous. The jealousy of polytheists of Makkah towards the Messenger of Allah (عَانَهُمُ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ) was of the same nature.

Malice and Enmity

Malice and enmity also become the cause of jealousy. If a person harbors anger or enmity in his heart against someone else and is not willing to end it, it becomes rancour. He starts planning to take revenge on the other in his heart. He likes the loss and trouble of his enemy, and the blessing or success of the enemy as distress, and he longs for it to end, and that is jealousy.

Individual and Collective Harms of Jealousy

The jealous person expresses his distrust of Allah Almighty by his actions, thereby wasting his deeds and harming his hereafter. When the jealous person conspires against his rival to cause harm, they are not only harmful for the rival but has effects at the individual and societal levels. Since the society is made up of individuals, the deterioration of one individual leads to the deterioration of the entire society and if the members of the society become jealous of each other, along with their personal loss, the process of development in the society starts to decline. In an

attempt to knock each other down, everyone forgets the interest of the country and the nation. Blind dedication to surpass each other makes one forget the goal. All constructive potentials turn into destructive forces. Talent become blunt and wasted. Jealousy threatens faith. The jealous person becomes disloyal of his Lord. Relationships cannot longer remain pleasant and distrust grows. Respect for each other disappears. Happiness vanishes from society. A dangerous evil like severance of family ties arises. Indecency, blame and slander arise. No one's life, wealth, honor and reputation are safe. The envious person is deprived of the blessing of gratitude and his personality becomes disorganized and disintegrated. Jealousy fosters mistrust which gradually turns into conflict which destroys the peace of individuals and society.

The Cure for Jealousy

Jealousy can be treated in two ways, one cognitive and the other practical.

Cognitive

One should read the Verses and Hadiths that condemn jealousy and think and meditate on the evils of jealousy, so that the evil plant of jealousy, which is the root of all sins, uprooted from the heart. Because when the jealous person considers the harms of jealousy, kindness will arise within him to compensate .

Practical

The jealous person should not act on this bad thought because an idea that is not the one he envy acted upon will fade itself. The jealous person should do things that are against the urge of jealousy, if jealousy makes him want to do criticize him, he should praise him. If out of jealousy he wants to show his pride in front of him, then he should show humility. He should pray for the increase of those blessings which he wishes would decline.

Jealousy is a disease that actually originates from the behavior of Iblis (Satan). Whoever has this trait is dissatisfied with the blessings given by Allah Almighty. Evils like backbiting, malice, slander and inciting discord among Muslims arise in him. If it is not treated in time, it can make a jealous person commit a sin like murder. Jealousy is a disease that wipes out both religion and faith of a person, and turns affection and love into hatred and enmity even among friends and relatives. Therefore we should examine our heart to see if we are jealous. If any kind of jealousy is found within us, it signifies a weakness of our faith, and we are not true believers because a true believer is not jealous.

EXERCISE

A. Choose the correct answer.

1. **According to the blessed Hadith, what consumes good deeds?**
   (a) Envy (b) Jealousy (c) Arrogance (d) Lie
2. **What is the desire to have blessings similar to others called?**
   (a) Jealousy (b) Envy (c) Greed (d) Temptation

3. **A jealous person is?**
   (a) One who avoids jealousy (b) The jealous one
   (c) One who is the target of jealousy (d) One who protects from jealousy

4. **What evil does a jealous person fall into?**
   (a) In a sense of superiority (b) In greediness
   (c) In a sense of inferiority (d) In malice

5. **A person who is satisfied with Allah's distribution is saved from what evil?**
   (a) Stinginess (b) Cowardice
   (c) Miserliness (d) Jealousy

B. Give short answers.

(i) What is the difference between envy and jealousy?
(ii) Who is harmed by jealousy and why?
(iii) Write a translation of a verse about jealousy.
(iv) Write a Hadith about jealousy.

C. Answer in detail.

(i) Explain jealousy in the light of Quran and Sunnah.
(ii) Describe the individual and collective harms of jealousy.
(iii) How can we avoid jealousy in our daily life? Give examples.

Activities for Students

- On what occasions can we avoid jealousy? Make a list.
- Write down two Quranic Verses and two authentic Hadiths with translation on the prohibition of jealousy.

Activities for Teachers

- Explain to the students the reasons for the jealousy of Iblis and Qabeel so that they can protect themselves from jealousy.

LESSON

31

Lying

Learning Outcomes

After studying this lesson, students will be able to:

- Understand the meaning and connotation of lies and their various forms.
- Understand the importance and virtue of avoiding lies and adopting truth in the light of Quran and Sunnah.
- Learn examples of avoiding lies and adopting truth from Seerat-e-Nabawi (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ), and the life of Ahl al-Bayt, and the Companions (رَضِيَ اللّٰهُ تَعَالٰى عَنْهُمْ).
- Evaluate the worldly and hereafter losses of lying.
- Review the social benefits and fruits of speaking the truth and supporting truth in daily life.

The Meaning and Connotation of Lying and Its Different Forms

Lying is one of the moral evils. In dictionary, its meaning is to speak or state something contrary to a fact or reality. The terms 'misrepresentation' and 'falsehood' are also used for lying. Lying is the opposite of truth. Just as truth is a beloved thing, lying is equally disliked. If lying is due to enmity and envy, it is the result of dangerous anger, and if it is due to greed, avarice or habit, it is the result of burning emotions within a person. Lying is a dangerous evil among moral evils, which is counted among major sins. In the Hadith, lying has also been called the root of all evils.

Importance and Virtue of Avoiding Lies and Adopting Truth in the Light of Quran and Sunnah

In the Holy Quran, those who tell lies have been severely condemned and those who tell lies have been explicitly declared as disbelievers. In the Holy Quran, Allah Almighty says:

The Holy Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) said:

"When the servant (of Allah) lies, the angel goes a mile away from him."

(Jami at-Tirmidhi: 1972)

اِنَّمَا يَفْتَرِى الْكَذِبَ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِاٰيٰتِ اللّٰهِ ۚ وَاُولٰٓئِكَ هُمُ الْكٰذِبُوْنَ

Translation:

"It is (not the Prophet but) the disbelievers in Allah's verses who forge lies, and it is they who are the liars."

(Surah An-Nahl: 105)

The connotation of the verse is that believers do not lie, because liars deny the verses of Allah and do not believe in them. A person should choose truth so that his faith remains sound, and if he does not abandon falsehood, he will be given eternal disgrace in the form of hell. The Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ عَائِمُ النَّبِيِّيْنَ) said:

Translation:

"It is obligatory for you to tell the truth, for truth leads to virtue and virtue leads to Paradise, and the man who continues to speak the truth and endeavours to tell the truth is eventually recorded as truthful with Allah, and beware of telling of a lie for telling of a lie leads to obscenity and obscenity leads to Hell-Fire, and the person who keeps telling lies and endeavours to tell a lie is recorded as a liar with Allah."

(Sahih Muslim: 2607)

Similarly, a painful torment has been warned for liars in the Holy Quran.

فِيْ قُلُوْبِهِمْ مَّرَضٌ ۙ فَزَادَهُمُ اللّٰهُ مَرَضًا ۚ وَلَهُمْ عَذَابٌ اَلِيْمٌ ۢ بِمَا كَانُوْا يَكْذِبُوْنَ

Translation:

"In their hearts there is a malady, so Allah has made them grow in their malady; and for them there is a grievous punishment, because they have been lying."

(Surah Al-Baqarah: 10)

It is evident from this that there is a painful torment for liars. Due to falsehood, the disease of hypocrisy comes into a person. Allah Almighty does not guide a liar. When a person abandons falsehood, he becomes truthful, and by becoming truthful, the era of goodness and kindness increases within him, and the person becomes virtuous.

Hazrat Ali (رَضِيَ اللهُ تَعَالٰى عَنْهُ) said:

"There is no goodness in a lie, whether it is in seriousness or in jest. Do not make such a promise even to your young child, which you do not intend to fulfill. Indeed, a lie encourages a person to commit great sins with impunity, and those great sins take a person to Hell."

(Wasail al-Shiah: Volume 12, p. 251)

Seerat-e-Nabawi (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ عَائِمُ النَّبِيِّيْنَ) and the life of the Ahl al-Bayt and the Companions (رَضِيَ اللهُ تَعَالٰى عَنْهُمْ)

Lying is a great sin, the consequence of which is hell. A person came to the service of the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ عَائِمُ النَّبِيِّيْنَ) and asked: "Which action makes the highest number of people the inmates of Hell?" The Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ عَائِمُ النَّبِيِّيْنَ) replied:

Translation:

"Lying. When a believer speaks a lie, he becomes prone to commit every other sin; and when this happens, he commits kufr (disbelief) which then makes him enter Hell."

(Musnad Ahmad: 6641, Mustadrak al-Wasail, Volume 9, Page 89)

Due to lying, a person is deprived of tasting faith. Hazrat Ali (رَضِيَ اللهُ تَعَالٰى عَنْهُ) said: No servant tastes the taste of faith until he abandons falsehood, whether it is in jest or in seriousness.

Hazrat Abdullah bin Amir (رَضِيَ اللهُ تَعَالٰى عَنْهُ) narrated that my mother called me one day when the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ عَائِمُ النَّبِيِّيْنَ) was sitting in our house. She said: Come here and I shall give you something. The Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ عَائِمُ النَّبِيِّيْنَ) asked her: What did you intend to give him? She

replied: I intended to give him some dates. The Messenger of Allah (ﷺ) said: If you were not to give him anything, a lie would be recorded against you. (Sunan Abi Dawud: 4991)

Lying is one of the major sins, therefore, the Holy Prophet (ﷺ) was completely free from even a hint of it. So much so that the disbelievers of Makkah gave him (ﷺ) the title of "Sadiq" (truthful) and "Amin" (trustworthy). Similarly, his (ﷺ) Ahl al-Bayt and the Companions (رضي الله تعالى عنهم) refrained from lying and always adopt truth. In the Holy Quran, Allah Almighty says about such personalities:

وَالَّذِيْنَ لَا يَشْهَدُوْنَ الزُّوْرَ ۙ وَاِذَا مَرُّوْا بِاللَّغْوِ مَرُّوْا كِرَامًا

Translation:

"And those who do not witness falsehood, and when they pass by the absurd things, Pass by them with dignity."

(Surah Al-Furqan: 72)

Worldly and Hereafter Harms of Lying

If lying becomes apparent in conversation, the dignity and respect of the liar are ruined. Lying strengthens the soul of impurity and treachery and extinguishes the burning flames of faith. Lying breaks the bond of love and unity and sows the seeds of enmity and hypocrisy in society. Most of the misguidance is the result of false claims. Evil people use their sweet talk and lies to make simple people their followers and enslave them in the chains of their sweet talk to fulfill their corrupt purposes. Both the world and the hereafter are ruined by lying, because lying is disbelief, hypocrisy, and immorality. Due to lying, trust is lost in society. People start to be suspicious of each other. Just as lying at the individual level harms the individual, lying at the societal level harms society. Due to lying, a person is distanced from the mercy of Allah Almighty in the hereafter, due to which he becomes afflicted with eternal disgrace and becomes a resident of Hell, where he will have to live in humiliation forever.

The harms of lying are enormous. Some lies are such that they cause two tribes and two nations to fight each other. Some lies are such that they waste countless lives and countless chastity, or at least cause financial loss and violation of human principles. Such lies are seemingly the worst sins. Some false testimonies crucify innocent people and destroy many homes.

Social Benefits and Fruits of Speaking Truth and Supporting Truth in Daily Life

There are many social benefits and fruits of speaking truth and supporting truth in daily life, such as truthfulness is considered to be a source of peace of mind, a means of salvation, a cause of attaining Paradise, a cause of Allah's pleasure and approval, and a source of blessing in wealth. The peace, comfort, and construction and development of human society are based on truth. That is why its adoption is greatly emphasized in Islam. Its virtue and necessity are as clear as daylight in the teachings of the Quran and Sunnah. In many places in the Holy Quran, the virtue of truthfulness, the example of the truthful, the reward and honor of the truthful in the hereafter, their status, their acceptance among the creation, and above all, there is a mention of their belovedness with the Creator. It is known from the study of the Quran and Sunnah that the concept of truth is

very broad. It is not limited to the truth of words, but also includes truth in action and belief along with words.

It is not the case that we can only be saved by speaking the truth in our personal affairs. A person is a part of the profits and losses of the society in which he is living. Therefore, it is our responsibility to refrain from lying and play our role in spreading the truth. If we are writers, then promote truth through writing. If we are playing the role of journalists in the media, then tell the truth. We should play our role in spreading the culture of speaking truth in society.

EXERCISE

A. Choose the correct answer.

1. **A person should adopt the truth so that his _____ remains safe.**
   (a) Deed (b) Faith (c) Morality (d) Existence
2. **Beware of telling lies, because it invites:**
   (a) Polytheism (b) Immorality and wickedness
   (c) Hypocrisy (d) Disbelief
3. **The root of all evils is:**
   (a) Disbelief (b) Hypocrisy (c) Lie (d) Polytheism
4. **The person who speaks the truth is written as _____ in the sight of Allah.**
   (a) Virtuous (b) Devotee (c) Truthful (d) Righteous
5. **Due to lies, a disease comes in a person:**
   (a) Of polytheism (b) Of disbelief (c) Of injustice (d) Of hypocrisy

B. Write short answers to the following questions.

(i) Explain the meaning and connotation of lies.
(ii) How can one avoid lies?
(iii) Why is lying called the root of all evils?
(iv) Why should truth be adopted?
(v) Explain the difference between truth and lies in the light of Hadith.

C. Write detailed answers to the following questions.

(i) Explain the importance and virtue of avoiding falsehood and embracing truth in the light of the Quran and Sunnah.
(ii) Write down the individual and collective harms of falsehood.
(iii) What should be done to promote truthfulness in society?

Activities for Students

- In the shape of group, have a conversation about the disadvantages of lying.
- In the classroom, debate on the methods to popularize the slogan 'Speak the truth and support the truth' in society.

Activities for Teachers

- The students should be practically trained about the destruction caused by lies and the elevation attained by truth.
- The students should be presented with examples from the life of the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ), Ahl al-Bayt (عَلَيْهِمُ السَّلَام), and Seerah of the Companions (رَضِيَ اللهُ تَعَالٰى عَنْهُمْ) to avoid lies and adopt truth.

LESSON

32

Backbiting and Slander

Learning Outcomes

After studying this lesson, students will be able to:

- Understand the meaning and connotation of backbiting and slander, their causes, different forms, and the difference between backbiting and slander.
- Understand the ways to avoid backbiting and slander in the light of the Quran and Sunnah.
- Understand the worldly and hereafter harms of backbiting and slander.
- Realize that backbiting and slander are the roots of deterioration of mutual relations and social disorder.
- Evaluate the social benefits and fruits of avoiding backbiting and slander in daily life.

The Meaning and Connotation of Backbiting and Slander

"Gibat" (Backbiting), also spelled "gheebah", is an Arabic word derived from غَابَ يَغِيبُ. "Gibat" means to speak ill of someone in their absence. In the eyes of Islamic ethics, backbiting is to mention the shortcomings of one's Muslim brother in his absence. Similarly, slander means to attribute a sin or evil to someone that they do not possess. If someone is accused of a sin or evil in their absence that they do not possess, this is a sin called false blame. The sin of slander is more serious than backbiting because it combines backbiting and lying. Thus, it involves both speaking ill of another person and false accusation, which is a lie.

Backbiting and Slander in the Light of the Quran and Sunnah

Backbiting is a social evil that is spreading like an epidemic in our society. We all know that it is a bad thing and should be avoided. Our religion forbids it. The Holy Quran has likened this sin to eating the flesh of a dead brother.

> "Surely, those who like that lewdness spreads among the believers, for them there is painful punishment in this world and the Hereafter. Allah knows, and you do not know."
>
> (Surah An-Nur: 19)

وَلَا يَغْتَبْ بَّعْضُكُمْ بَعْضًا ؕ اَيُحِبُّ اَحَدُكُمْ اَنْ يَّاْكُلَ لَحْمَ اَخِيْهِ مَيْتًا فَكَرِهْتُمُوْهُ ؕ
وَاتَّقُوا اللّٰهَ ؕ اِنَّ اللّٰهَ تَوَّابٌ رَّحِيْمٌ

Translation:

"And do not backbite one another. Does one of you like that he eats the flesh of his dead brother? You would abhor it. And fear Allah. Surely Allah is Most-Relenting, Very-Merciful."

(Surah Al-Hujurat: 12)

When the Messenger of Allah (ﷺ) stoned a person for adultery, the Holy Prophet (ﷺ) heard one of his companions saying to another: Look, he has been stoned like a dog. The Messenger of Allah (ﷺ) said nothing to them but walked on for a time till he came to the corpse of a donkey. He (ﷺ) asked: Where are so and so? They said: Here we are, Messenger of Allah (ﷺ)! He (ﷺ) said: Go down and eat some of this donkey's corpse. They replied: Messenger of Allah! Who can eat any of this? He (ﷺ) said: The dishonor you have just shown to your brother is more serious than eating some of it. (Sunan Abi Dawud: 4428)

Besides being guilty of backbiting, listening to it is also forbidden, because the rights of the people are violated by this sin. The Holy Prophet (ﷺ) said:

Translation:

"Do you know what is backbiting? They (the Companions) said: Allah and His Messenger (ﷺ) know best. Thereupon the Holy Prophet (ﷺ) said: Backbiting implies your talking about your brother in a manner which he does not like. It was said to him (ﷺ): What is your opinion about this that if I actually find (that failing) in my brother which I made a mention of? He (ﷺ) said: If (that failing) is actually found (in him) what you assert, you in fact backbited him, and if that is not in him it is a slander."

(Sahih Muslim: 2589)

Similarly, slander is a serious crime, for which the Holy Quran has warned of severe punishment. In the Holy Quran, Allah Almighty says:

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ

Translation:

"Woe to every backbiter, derider."

(Surah Al-Humazah: 1)

Worldly and Hereafter Harms of Backbiting and Slander

A person who backbites and slanders is disgraced among the people. He falls in the eyes of people. Enmity and hatred arise among people. The order and collective justice of society is ruined. Right and wrong are mixed up, innocent people are caught in calamity, sinful people are saved, and mutual trust is destroyed. There is enmity between Allah and the angels with the one who backbites and he is given eternal punishment. The Holy Prophet (ﷺ) said:

"The only strength of the weak is to backbite."

(Nahj al-Balagha, Saying 461)

Translation:
"When I was taken to the Miraj, I passed by people who had nails of copper and were scratching their faces and their breasts. I asked Hazrat Jibrail (عليه السلام) who these people were? He replied: They are those who were given to backbiting and who aspersed people's honor."

(Sunan Abi Dawud: 4878)

Backbiting and Slander: The Interrelationship Breakdown and Root of Social Distortion

Slander and backbiting are two evils that cause great harm in society. When someone's privacy is violated, the whole society becomes insecure. The peace and tranquility of society is destroyed, and social justice is eliminated. These evils lead to making right wrong and wrong right, and they make a person a criminal without any crime and destroy his dignity and honor. If slander and backbiting become common practice, society will be destroyed, because right will appear in the guise of wrong and wrong in the guise of right. In a society where slander and backbiting are common, good intention will be seen with suspicion, and people will lose trust in each other, and society will reach the brink of destruction. That is, then every person will have the courage to bring whatever he wants against anyone on his tongue and accuse him of lies, slander and accusations. Therefore, a person should protect himself from the worst psychological diseases like slander and backbiting and also prevent others from committing such sins, otherwise, if these psychological diseases spread in society, gradually the whole society will be destroyed. Then no one will trust anyone, nor will there be trust, and then a worst environment will be created, due to which the dignity of humanity will be destroyed and the practice of evil will become common.

Ways to Avoid Backbiting and Slander

The scholars have mentioned two ways to abandon this sin: one is intellectual, such as thinking and pondering over the verses and hadiths mentioned in the condemnation of slander and backbiting, denouncing these evils and thinking about death, etc.

The second practical way is to train your soul to get rid of backbiting, control your tongue, hold your soul, accountable leave the gatherings of backbiting. Although doing so is difficult, it is very important to avoid this evil.

Just as it is forbidden to backbite and slander, it is also forbidden to listen to backbiting and slander. The listener is an equal partner in all sins, his sin is also not forgiven without forgiveness. Therefore, immediately apologize to those who have been backbitten or slandered, and keep yourself safe from this sin in the future. May Allah Almighty protect us from this heinous sin.

EXERCISE

A. Choose the correct answer.

1. The meaning of "Gaibat" is:

(a) Good (b) Evil (c) Struggle (d) Habit

2. **The weak person's strength is to:**
   (a) Lie (b) Backbite (c) Steal (d) Oppress
3. **Whose flesh does the backbiter eat?**
   (a) Of a dead animal (b) Of dead brother
   (c) Of a dead horse (d) Of a dead mule
4. **Slander means:**
   (a) To Taunt (b) To accuse (c) To fault (d) To lie
5. **The Holy Prophet (صلی اللہ علیہ وعلی آلہ واصحابہ وسلم) ordered two backbiting Muslims to eat the meat of which animal?**
   (a) Dead donkey (b) Dead camel (c) Dead horse (d) Dead mule

B. Write short answers to the following questions.

(i) Explain the meaning of backbiting.
(ii) Explain the difference between backbiting and slander.
(iii) Why are backbiting and slander are forbidden?
(iv) State two harms of backbiting and slander.
(v) Write one verse related to backbiting and its translation.

C. Write detailed answers to the following questions.

(i) Explain backbiting and slander in the light of Quran and Sunnah.
(ii) Give examples of backbiting and slander from the blessed life of the Holy Prophet (صلی اللہ علیہ وعلی آلہ واصحابہ وسلم).
(iii) Explain the worldly and hereafter harms of backbiting and slander.

Activities for Students

- How can we avoid backbiting and slander in our daily lives and adopt a sincere and well-wishing attitude?
- By Avoiding backbiting and slander in everyday matters, discuss in the classroom to rid the society of these vices.

Activities for Teachers

- Explain to the students the causes and effects of backbiting and slander, and how to avoid it with examples.

LESSON

33

Magic, Fortune-telling and Superstition

Learning Outcomes

After studying this lesson, students will be able to:

- Know the meaning and connotation of fate and superstition through stars and horoscopes.
- Understand, in the light of the Quran and Sunnah, the Shariah rulings regarding fortune-telling through stars and the evils of superstition.
- Gain awareness of the prohibition of learning, teaching, practicing, and have practiced magic.
- Understand the importance of being hopeful and taking good omens.
- Understand fortune-telling through stars and horoscopes and gain insight into the harms caused by superstition in society.
- Understand fortune-telling through stars and horoscopes, examine various forms of superstition, and explore ways to address them.

The Meaning and Connotation of Superstition and Bad Omen

Illusion refers to the imaginations of the heart. Its plural is Illusions. Superstition means imagining or envisioning something, whether it actually exists in reality or not. Superstition is derived from illusion which means doubt, that is, the heart intentionally inclining towards something. It is also referred to as false notion, assumption, doubt, and probability. A superstitious person is called illusory because, without any natural or sensory evidence, they give a false notion the status of certainty and then act accordingly.

"The practice of 'Iyafah, the interpretation of omens from the flight of birds, the practice of divination by drawing lines on the ground and taking evil omens are all practices of Al-Jibt (the idol, the diviner, or sorcerer)."
(Riyaz as-Salihin: 1670)

Bad Omen or ill Fortune

Bad omen or ill fortune is strongly condemned in Islamic teachings. In the Holy Quran, Allah Almighty says:

قَالُوْا طَآىِٕرُكُمْ مَّعَكُمْ ؕ اَىِٕنْ ذُكِّرْتُمْ ؕ بَلْ اَنْتُمْ قَوْمٌ مُّسْرِفُوْنَ

Translation:

They said, "Your bad omen is with yourselves. (Do you take it as bad omen) if you are given a good counsel? Rather, you are a people who cross all limits."
(Surah Ya-Sin: 19)

Similarly, in a Hadith of the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ), it is stated:

Translation:

"Taking omens is polytheism."

(Sunan Abi Dawud: 3910)

Hazrat Imam Jafar Sadiq (رَحْمَةُ اللهِ عَلَيْهِ) has narrated that the effect of bad omen is only as much as you accept it. If you consider it less important, its effect will be less, and if you become very believing in this regard, its effect will be the same, and if you do not care about it at all, then it will have no effect. (Al-Kafi, Vol. 8, p. 197)

Prohibition of Learning, Teaching, Practicing, and have Practiced Magic

Sorcery and Magic has hidden causes, and magicians use such secret things that they succeed in deceiving people. They use methods that ordinary people do not understand. In Shariah terms, it is called sorcery because magicians use it to conceal the truth from people and entangle them in such illusions that they start to consider them as reality. The event of Hazrat Musa (عَلَيْهِ السَّلَام) and the magicians is mentioned in the Holy Quran, in which the magicians turned ropes into snakes. In the Holy Quran, Allah Almighty says about it:

قَالُوْا يٰمُوْسٰٓى اِمَّآ اَنْ تُلْقِيَ وَاِمَّآ اَنْ نَّكُوْنَ نَحْنُ الْمُلْقِيْنَ ﴿١١٥﴾ قَالَ اَلْقُوْا ۚ فَلَمَّآ
اَلْقَوْا سَحَرُوْٓا اَعْيُنَ النَّاسِ وَاسْتَرْهَبُوْهُمْ وَجَآءُوْ بِسِحْرٍ عَظِيْمٍ ﴿١١٦﴾ وَاَوْحَيْنَآ
اِلٰى مُوْسٰٓى اَنْ اَلْقِ عَصَاكَ ۚ فَاِذَا هِيَ تَلْقَفُ مَا يَاْفِكُوْنَ ﴿١١٧﴾

Translation:

They said, "O Musa, would you throw (first) or are we to throw?" He said, "You throw." So when they threw, they bewitched the eyes of the people, and made them frightened, and produced great sorcery. We revealed to Musa, "Throw your staff." Then of a sudden, it began to swallow all that they had concocted.

(Surah Al-Araf: 115-117)

Sometimes magicians perform magic with such actions that reaching them requires taking the path of the satans (devils), which causes a decline in the intellect of humans, and they become ill. Some magicians present facts in a distorted manner, which causes separation between husband and wife. All this is forbidden and disbelief. In the time of Hazrat Sulaiman (عَلَيْهِ السَّلَام), the devils used to perform magic.

Importance of Staying Hopeful and Taking Good Omens

Since ancient times, the custom of good and bad omens has been prevalent among various nations and communities. Some things are considered good fortune or good omens, which are considered signs of success, such as the crowing of a crow is considered good news of the arrival of a guest. And some things are considered bad omens, signs of failure and defeat, while these things have

"The person is not from us who has taken bad omens or had bad omens taken for him, who has practiced divination or had divination practiced for him, and who has practiced magic or had magic practiced for him, and who has tied a shirkiya thread, and who has come to the soothsayer and confirmed what he said, has denied what was revealed to Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)."

(Musnad al-Bazzar: 3578)

no logical connection with success and defeat. Good fortune or good omen is a source of hope and motivation for a person. For this reason, good omen is supported in the Hadiths. The Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ) said:

Translation:
"There is no bad omen and the best omen is the Fal," Somebody said, "What is the Fal, O Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ)?" He (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ) said, "A good word that one of you hears."

(Sahih al-Bukhari: 5755)

In another hadith, the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ) said about good omens:

وَأُحِبُّ الْفَأْلَ الصَّالِحَ

Translation:
"And I like good omen."

(Sunan Ibn Majah: 3537)

In Islam, belief in good omens is affirmed because the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ) liked good omens. On certain occasions, the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ) took good omens. For example, during the Treaty of Hudaybiyyah, when he (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ) was informed about the name of the representative of the disbelievers, Suhail bin Amr, he (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ) said:

لَقَدْ سَهُلَ لَكُمْ مِنْ أَمْرِكُمْ

Translation:
"Now the matter has become easy."

(Sahih al-Bukhari:2731)

Because "Suhail" is an Arabic word that conveys the meaning of ease, the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ) took a good omen from this name and gave glad tidings to the Muslims.

The Reality of Stars and Fortune-Telling and their Various Forms

One of the benefits of the creation of stars is that Allah Almighty has explained through them the directions, paths, and times. Therefore, the knowledge of stars can be learned for determining directions, paths, times, etc. Furthermore, based on their movements, one can make speculative and approximate predictions about the weather, just as possible inferences are made about rainfall from the gathering of clouds at specific times and conditions. However, no absolute or definitive claims can be made. Attempting to know future events through the movement of stars and believing in such things is prohibited and forbidden (haram). It is not permissible to acquire knowledge for this purpose. Regarding this, the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ) said:

مَنِ اقْتَبَسَ عِلْمًا مِنَ النُّجُومِ، اقْتَبَسَ شُعْبَةً مِنَ السِّحْرِ زَادَ مَا زَادَ

Translation:

"If anyone acquires any knowledge of astrology, he acquires a branch of magic of which he gets more as long as he continues to do so."

(Sunan Abi Dawud: 3905)

One type of astrology is permissible, in which the positions of the stars and their movements are known, with the help of which the direction of the Qibla, the determination of the times of prayer and the suitable and unsuitable seasons for agriculture are known. Along with this, the time of blowing winds and the descent of rain are known in relation to countries, cities and settlements. In the Holy Quran, Allah Almighty says:

وَعَلٰمٰتٍ ؕ وَبِالنَّجۡمِ هُمۡ يَهۡتَدُوۡنَ

Translation:

"And He has set landmarks. And by the stars they find the right way."

(Surah An-Nahl: 16)

It is proven from the teachings of the Holy Quran that magic has effects. Whatever happens in the world and the hereafter, it happens only by the will of Allah Almighty, which is written in the divine decree. Knowing fate through stars and astrology is superstition. Due to which the society becomes accustomed to living an unreal life and becomes a superstitious. Therefore, according to Shariah, all these things are unlawful and turn a person away from real life and make him accustomed to unreal life.

EXERCISE

A. Choose the correct answer.

1. **Who has acquired knowledge of astrology, has acquired:**
   (a) Benefit (b) Loss (c) Magic (d) Good omen
2. **What can be speculated or estimated based on the movement of stars?**
   (a) Situations (b) Weather (c) Changes (d) Times
3. **On which occasion did the Holy Prophet (عَلَيْهِ اللّٰهُ صَلَّى وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) take a good omen?**
   (a) Battle of Badr (b) Battle of Uhud
   (c) Treaty of Hudaibiyah (d) Conquest of Makkah
4. **The magicians' ropes were swallowed by:**
   (a) Staff (b) Snake (c) Dragon (d) Crocodile
5. **Astrology is also a type of:**
   (a) Superstition (b) Bad omen (c) Sorcery (d) Bad luck

B. Write short answers to the following questions.

(i) Why is fortune-telling done through the stars?

(ii) What is the reality of magic?

(iii) Why is bad omen forbidden (haram)?

(iv) Why is good omen permissible?

(v) How did the Holy Prophet (خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ) take good omen at the time of the Treaty of Hudaibiyah?

C. Write detailed answers to the following questions.

(i) Explain the encounter between Hazrat Musa (عَلَيْهِ السَّلَام) and the magicians.

(ii) Explain good omen and bad omen in the light of the Quran and Hadith.

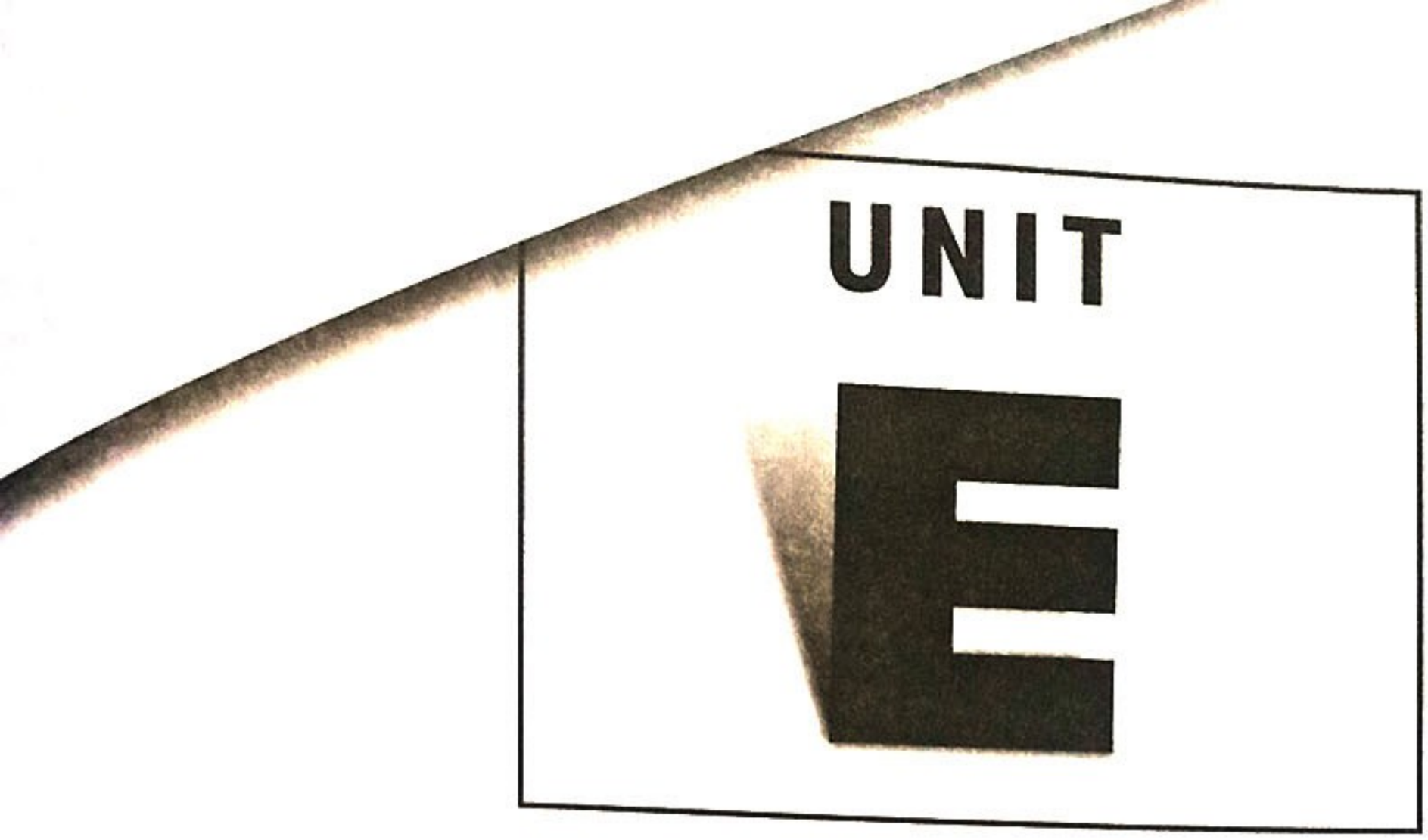
(iii) Describe the reality of astrology and its different forms.

Activities for Students

- List the misunderstandings caused by superstition and reliance on stars and astrology to predict fate in family and social relationships.
- Identify the various forms of superstition and the practice of predicting fate through stars and astrology present in your society.

Activities for Teachers

- Organize a discussion on the harms caused by predicting fate through stars and astrology and superstition.



Fair Dealings and Socializing

34 Rules and Issues of Oath

35 Rules and Issues of Testimony

36 Rights of Neighbors

37 Prohibition of Usury

38 Islamic State

39 Jihad in the Way of Allah

LESSON

34

Rules and Issues of Oath

Learning Outcomes

After reading this lesson, the students will be able to:

Understand the rules and issues of oath in the light of Quran and Sunnah and be able to follow them in their daily life.

- Know the meaning and connotation of the oath and its different forms.
- Know the difference between oath and pledge.
- Understand the individual and collective importance of oath.
- Get familiar with the rules and issues of taking an oath in the light of Quran and Sunnah.
- Understand the Islamic teachings on oath.
- Evaluate the individual and collective effects of oath.

Meaning and Connotation

"Qasm" is an Arabic word, which means to take an oath. The Arabic word "Yameen" is also used for it, which means the right side. It is called "Yameen" because the Arabs used to shake their right hands when they gave oath or took oath from someone, therefore, this act of oath taking is associated with the right hand, came to be called "Yameen", its plural is "Iman". The Holy Quran has mentioned both the words "Yameen" and "Qasm" in the same blessed verse.

وَاَقْسَمُوْا بِاللّٰهِ جَهْدَ اَيْمَانِهِمْ لَئِنْ جَآءَتْهُمْ اٰيَةٌ لَّيُؤْمِنُنَّ بِهَا ؕ

Translation:

"They have sworn forceful oaths by Allah that if a sign comes to them, they will surely believe in it."

(Surah Al-Anam: 109)

In Shariah terminology, "Yameen" or "Qasm" refers to affirming or denying a past or present event in the name of Allah Almighty, and also promising to do or not to do something in the future. For example, a student swears by the name of Allah Almighty to a fellow that, "yesterday the teacher discussed the human rights in class", or someone says "Swear by Allah Almighty, I have not taken your book", or if a child swears by the name of Allah Almighty to his mother and says that he will never associate with bad friends in the future. Thus asserting something in the name of Allah Almighty regarding the past, present and future is called "Yameen".

It should be noted that when taking an oath only the personal name of Allah Almighty, or His attributes, such as swears by the Most Merciful, the Lord of the Kaaba, by the Lord of Hazrat Muhammad, Messenger of Allah (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَأَصْحَابِهٖ وَسَلَّمَ) and words like that can be used. One cannot take oath by someone else-s name without mentioning Allah's name or attribute, because such an oath has no validity in Shariah.

Difference Between Oath and Pledge

In Arabic, the word Qasm (oath) is also used for Halaf (pledge). But in general, a pledge refers to such oath, which imposes constitutional and legal obligations on the person taking the oath or on another person. And if this oath is not fulfilled or if it does not align with the facts, legal action can be taken against him. An example of this is a witness taking an oath to speak the truth in court. Another example is the : "oath" of judges, heads of government, ministers, members of parliament, and military officials to perform their duties faithfully and obey the country's constitution and laws, which we often see on the television, and expect these people to uphold the oath.

Individual and Collective Significance of Oath

Oath is very important in Islam. Person takes an oath he makes Allah Almighty witness to it. Therefore, when taking an oath, one should keep in mind the greatness of Allah Almighty, and as far as possible one should not take oath even on the truth. In the same way, it is very important to fulfil the oath because when a person takes the oath with Allah Almighty as a witness, in case of violation, he commits a great when a sin against Allah Almighty and His servants. And by showing his arrogance, he breaks his promise to Allah Almighty. In the Holy Quran, Allah Almighty says:

إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٧﴾

Translation:
"Surely, those who take a small price by (breaking) the covenant of Allah and their oaths, for them there is no share in the Hereafter, and Allah will neither speak to them, nor will He look towards them on the Day of Judgment, nor will He purify them. For them there is a painful punishment."
(Surah Al-Imran: 77)

Types of Oath

There are three types of oaths:

(1) Yamin al-Laghw (Accidental Oath)
(2) Yamin Ghamus (Immersed / False Oath)
(3) Yamin Munaqidah (Determined Oath)

> The Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَأَصْحَابِهٖ وَسَلَّمَ) said, "Whoever has to take an oath should swear by Allah or remain silent." (Sahih al-Bukhari: 2679)

(1) Yamin al-Laghw (Accidental Oath)

Yameen al-Laghw means that a person takes an oath on a past or present matter based on his

belief that he thinks is correct, but in fact it is the opposite. For example, a person swears: "Swear by Allah Almighty! my Brother is not at home.", sincerely thinking it is true, but his information is wrong, and in fact the brother is at home, then this oath will be called "Yameen al-Laghw", it is forgiven without any expiation for it.

(2) Yamin Ghamus (Immersed/False Oath)

Yamin Ghamus is when a person deliberately swears falsely on a past or present matter, for example a student swears to another: "Swear By Allah Almighty! I have not seen your book.", and indeed he had seen that book, but knowingly took a false oath, then this oath will be called "Yamin Ghamus", and the swearer will be a grave sinner. One should repent and seek forgiveness from Allah Almighty for this sin, but there is no expiation of this swear. It is in the blessed Hadith that Hazrat Muhammad, Messenger of Allah (صلی اللہ علیہ وسلم) has considered taking a false oath as one of the major sins.

(3) Yamin Munaqidah (Determined Oath)

Yamin Munaqidah is when someone swears regarding a future action for example he says: "Swear by Allah Almighty! I will definitely come to you tomorrow.", but if he does not goes the next day, then the oath will be broken and he will have to make expiation, and if he did not come intentionally despite being able to, then he will be a sinner.

The root word of Kaffarah is Kufr, which means to cover up, to give a sacrifice or something else as a compansation for breaking an oath is called Kaffarah. Atonement covers and hides the effects of sin.

Atonement of Swears

In the Holy Quran, Allah Almighty says:

Translation:

"Allah does not hold you accountable for your laghw (ineffectual) oaths, but He does hold you accountable for the oath with which you have bound yourself. Its expiation is to feed ten poor persons at an average of what you feed your family with, or to clothe them, or to free a slave. However, if someone cannot afford, he has to fast for three days. That is expiation for the oaths that you have sworn. Take care of your oaths. That is how Allah makes His signs clear to you, so that you may be grateful."

(Surah Al-Maidah: 89)

Essential Problems of Oath

It is very important to pay attention to the following important points regarding the oath.

- An oath is not made by intending to take oath; rather an oath is made by uttering the words of an oath.
- Even in jest, if an oath is taken regarding something in future, it becomes obligatory to fulfill the oath, and if it is not fulfilled, expiation must be paid.
- If someone deliberately swears falsely about something in the past even in jest, he is a grave sinner, and he should seek forgiveness from Allah Almighty.
- There is no accountability for swearing unintentionally for something in the past, that is, if someone did not intend to swear, but the words came out of his mouth unintentionally, while refering about a past event, so there is no sin upon him, but he should be careful about it.

- If someone swears that he will do something unlawful, for example, if a student swears that he will damage a colleague's bicycle, or that he will destroy his notebook. In that case he should break the oath, and not fulfill it, but it will be necessary to pay expiation for the oath.
- If someone takes an oath that he will not do such and such a good deed, for example, if a fellow student swears that by Allah he will not help a weaker student of his group, then he should break the oath, and he must help this weaker student, because it is a good deed, but it will be necessary to pay expiation for the oath. This way, he will not deprive himself of the reward of helping his fellow brother.
- The promise of a lawful deed must be fulfilled, and the promise made by placing one's hand on the Holy Quran is even more important. However, if the words of swearing by the name of Allah Almighty or by the Holy Quran are not mentioned in the oath, then it is just a promise, not an oath. It will be a sin for him to break his promise, but he will not have to pay expiation for breaking his oath.
- If one takes several oaths to do the same thing, and does not fulfill the task, then one has to pay expiation only once, not expiation for taking oaths multiple times.
- One cannot swear by any name other than Allah's Name or Attributes. Such an oath is invalid. Such as mother's oath, father's oath, children's oath, and the Holy Prophet's (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) oath etc.

Individual and Collective Impact of the Oath

In our society, oaths are of great importance, and many complex matter are often resolved based on the trust placed in them. In this sense, it has an impact on both individuals, and society, which we must realize. Likewise, in judicial matters, and testimony, when a person gives false testimony by taking an oath, in the name of Allah Almighty, he commits murder of justice. It creates corruption in the society and Allah does not like corruption. Likewise, if a public official, or a member of parliament, or a government or private employee, who takes an oath before starting work in his institution, and then does not keep his oath and agreement, so this also creates a disruption in the society and the system of the country. Similarly, the Holy Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) has disapproved of taking oaths in commercial matters, and warned about its harm. Hazrat Abu Qatada (رَضِيَ اللهُ تَعَالَى عَنْهُ) reported he heard Allah's Messenger (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) say: "Beware of swearing; it produces a ready sale for a commodity, but blots out the blessing." (Sahih Muslim: 1607)

Taking too many oaths in everyday matters is a bad thing because it reduces the sanctity and respect of the name of Allah Almighty in the heart. As a result man becomes bold in breaking his oaths, and is guilty of not considering the greatness of Allah's name. Similarly, for various requirements like applying for a job, or opening a bank account, or applying for an identity card, sometimes an affidavit is must be provided, or a document is signed, which states that I declare on oath that the information entered is correct to the best of my knowledge. This is an affidavit. The truth should be written in it according to the order of Shariah, otherwise one may face many legal, moral, and worldly and hereafter consequences. We should know the goodness of Islamic teachings and practice them. Not only we should avoid false oaths and false swears, but raise our voices

against it in our society and country. We should highlight its evil in our class, in our family, and in our messages on social media.

EXERCISE

A. Choose the correct answer.

1. **What is the literal meaning of "Yameen"?**
   (a) The people of paradise
   (b) The Yemenis
   (c) On the right side
   (d) Good people

2. **Swearing boosts business, but what is its harm?**
   (a) Borrowing becomes high
   (b) The rate of profit decreases
   (c) The blessing ends
   (d) Customers get angry

3. **In which surah of the Holy Quran is the command of expiation for breaking an oath?**
   (a) Surah Al-Anam
   (b) Surah Al-Baqarah
   (c) Surah At-Taubah
   (d) Surah Al-Maidah

4. **What is the ruling on how many poor people should be fed in expiation for breaking an oath?**
   (a) Three
   (b) Five
   (c) Ten
   (d) Twenty

5. **What sins did the Holy Prophet (عَلَيْهِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ) count false oath among?**
   (a) In physical sins
   (b) In spiritual sins
   (c) Among the major sins
   (d) Among minor sins

B. Give short answers.

(i) Explain the literal and terminological meaning of "Qasm/Yameen".
(ii) What is the difference between oath and pledge?
(iii) Write a translation of a Hadith related to oath.
(iv) What is the expiation for breaking an oath?
(v) List any three issues of the oath.

C. Answer in detail.

(i) Explain the types of oath with the help of examples.
(ii) What is the importance of oaths, and what are the effects on society of keeping or breaking oaths and pledges?
(iii) What types of swears are common in a student's daily life? Give suggestions to avoid unnecessary oaths.

Activities for Students

- Make a list of verses from the Holy Quran about swearing, oath and Yameen, and complete it with the help of your classmates.
- Discuss with the help of your notes the relevant rulings and issues of the oath.
- Prepare a draft of an affidavit for your class representative (monitor).

Activities for Teachers

- A chart should be made containing the different types of oath, and their rulings.
- Have the students choose their representative (monitor), and hold their swearing-in ceremony, as well as reviewing and correcting the draft of the affidavit.

LESSON

35

Rules and Issues of Testimony

Learning Outcomes

After reading this lesson, the students will be able to:

Understand the rules and issues of testimony in the light of the Quran and Sunnah and be able to follow them in their daily life.

- Understand the meaning and significance of testimony.
- Understand the obligation and importance of testimony in the light of Quran and Sunnah.
- Recognize the warnings against giving false testimony and concealing it.
- Become familiar with the rules and issues of testimony in the light of the Quran and Sunnah.
- Examine the social implications of true and false testimony.

Meaning and Connotation

The Arabic word for testimony is "Shahadah or Shahadat" which is derived from "Mushahadah" which means to witness. A witness is called a "Shaheed", because he narrates the truth of an event or matter with firm knowledge and full conviction. In technical terms, confirming or informing someone by giving words of witness is called Shahadat or Testimony. It means to state something with full knowledge and conviction. For example, someone might say "that I testify that I saw this person doing such and such. Testimony can be about a matter seen with one's own eyes and it is also to confirm the truth of the Holy Prophet's (صلی اللہ علیہ وعلی آلہ واصحابہ وسلم عالم الغیب والشہادۃ) message. A great example of this is Kalima Shahadah (the word of testimony), in which we bear witness to the oneness of Allah Almighty and the Prophethood of Hazrat Muhammad, the Messenger of Allah (صلی اللہ علیہ وعلی آلہ واصحابہ وسلم عالم الغیب والشہادۃ). From a legal point of view, it means that the plaintiff, to prove any of his claims or any of his rights, presents such persons in the judge's court, who confirm his claim by giving specific words of Shahadah, then that will be called Shahadah.

Allah Almighty has designated the role of witness and the act of testimony to His blessed self, Prophet Hazrat Muhammad, the Messenger of Allah (صلی اللہ علیہ وعلی آلہ واصحابہ وسلم عالم الغیب والشہادۃ), the Angels and the people of knowledge. Allah Almighty says:

> In the Holy Quran, the word "Al-Zur" is used for false statement and false testimony. (Surah Al-Hajj:30, Surah Al-Furqan:72)

شَهِدَ اللّٰهُ اَنَّهٗ لَآ اِلٰهَ اِلَّا هُوَ ۙ وَالْمَلٰٓئِكَةُ وَاُولُوا الْعِلْمِ

Translation:
"Allah bears witness that there is no god but He - and (so do) the angels and the men of knowledge."

(Surah Al-Imran: 18)

فَكَيْفَ اِذَا جِئْنَا مِنْ كُلِّ اُمَّةٍۭ بِشَهِيْدٍ وَّجِئْنَا بِكَ عَلٰى هٰٓؤُلَآءِ شَهِيْدًا ﴿٤١﴾

Translation:
"Then, how (awful a spectacle) would it be when We shall bring a witness from every community, and shall bring you over them as a witness."

(Surah An-Nisa: 41)

The Importance of Testimony

Allah Almighty has made testimony the most reliable means of verifying and protecting human rights and creating order in mutual affairs. It is commanded to establish testimony to eliminate quarrels in affairs. Allah Almighty says:

وَاَشْهِدُوْٓا اِذَا تَبَايَعْتُمْ

Translation:
"Have witnesses when you transact a sale."

(Surah Al-Baqarah: 282)

About making witnesses when resolving family matters, Allah Almighty says:

وَّاَشْهِدُوْا ذَوَىْ عَدْلٍ مِّنْكُمْ

Translation:
"And make two just men from among you witnesses (of your either decision)."

(Surah At-Talaq: 2)

Similarly, regarding financial transactions, Allah Almighty says:

فَاِذَا دَفَعْتُمْ اِلَيْهِمْ اَمْوَالَهُمْ فَاَشْهِدُوْا عَلَيْهِمْ ؕ

Translation:
"So, when you hand their property over to them, make witnesses upon them."

(Surah An-Nisa: 6)

Islamic Shariah has made it obligatory to have witnesses and provide clear testimony as proof when punishing those who commit crimes. This ensures that there is complete certainty of a person's guilt and that the criminal faces the consequences of his actions. This also aims to ensure that no innocent person gets punished. Even though Allah Almighty is All-Knowing and All Aware, in order to fulfill the demands of justice on the Day of Judgment, He has made the decision

of heaven and hell dependent on the testimonies presented against individuals. Dozens of Quranic verses and many Hadiths establish the importance of testimony. Allah Almighty, while describing the attributes of His close servants and the people of Paradise, has declared them as bearers of witness on many occasions. The Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ عَائِذًا لِلْبَيْتِ) said: People cannot be given their right just because they claim it, but they have to produce witnesses in support of their claim. (Jami at-Tirmidhi: 1342)

Consequences of Hiding Testimony

An important duty in human rights is that when a person is called upon to testify in a matter, where no one else is available to give testimony, then it becomes obligatory for that person to testify. And if there are many witnesses of this incident, then testifying becomes a collective obligation in favor of all those people that if one of them fulfills it, then the duty is fulfilled by rest of the people. Shariah prohibits concealment of testimony. Allah Almighty says:

وَلَا يَأْبَ الشُّهَدَآءُ إِذَا مَا دُعُوْا

Translation:
"The witnesses should not refuse when summoned."
(Surah Al-Baqarah: 282)

The obligations of the believers, to give truthful testimony testify, even if it is against themselves or close relatives. Allah Almighty says:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُوْنُوْا قَوّٰمِيْنَ بِالْقِسْطِ شُهَدَآءَ لِلّٰهِ وَلَوْ عَلٰٓى اَنْفُسِكُمْ اَوِ الْوَالِدَيْنِ وَالْاَقْرَبِيْنَ ۚ

Translation:
"O you who believe, be upholders of justice - witnesses for Allah, even though against (the interest of) your selves or the parents, and the kinsmen."
(Surah An-Nisa: 135)

Concealment of testimony has been declared as a bad act in Shariah. Allah Almighty says:

وَلَا تَكْتُمُوا الشَّهَادَةَ ۭ وَمَنْ يَّكْتُمْهَا فَاِنَّهٗٓ اٰثِمٌ قَلْبُهٗ ۭ

Translation:
"Do not conceal testimony. Whoever conceals it, his heart is surely, sinful."
(Surah Al-Baqarah: 283)

Allah Almighty has also forbidden harming a witness and commanded to ensure his protection. Allah Almighty says:

وَلَا يُضَاۗرَّ كَاتِبٌ وَّلَا شَهِيْدٌ ۭ وَاِنْ تَفْعَلُوْا فَاِنَّهٗ فُسُوْقٌۢ بِكُمْ ۭ

Translation:
"Neither a scribe should be made to suffer, nor a witness. If you do (something harmful to them), it is certainly a sin on your part."

(Surah Al-Baqarah: 282)

Fundamental Condition for Testimony

The most fundamental condition for testimony in Islamic Shariah is that the witness must have seen the event himself, crimes such as: murder, theft, robbery and social issues like breast feeding, etc. So in these cases it is not correct to testify without firsthand observation. If the witness has heard the incident or the matter, he should clearly state the name of the person from whom he heard it, as is the example transmission of Hadith, in which the muhaddith states from which reliable person he heard the Hadith, and that person in turn heard it from someone eventually, they mention the name of the Companion (رَضِيَ اللهُ تَعَالَى عَنْهُ) who himself heard from the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ) or saw him (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ) doing something. It is important for the witness not to testify about matters about which he does not have proper knowledge. The testimony should be given only about the incident which has accurate information or was witnessed by himself, otherwise silence is better. In the Holy Quran, Allah Almighty says:

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهٖ عِلْمٌ ؕ

Translation:
"And do not follow a thing about which you have no knowledge."

(Surah Bani Israil: 36)

Among the conditions for the acceptance of testimony is that the witness must be an adult, intelligent, able to speak, free from accusations of lying, and among the truthful people.

Commination on False Testimony

The Holy Quran considers avoiding false testimony as praiseworthy qualities. In Surah Al-Furqan, Allah Almighty describes the characteristics of his beloved servants saying: "And those who do not witness falsehood." (Surah Al-Furqan: 72)

Islamic Shariah consideres false testimony as one of the major sins. There is a blessed Hadith that the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ) was asked about major sins and he (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ) said: "Associating partners with Allah, disobedience to parents, unjust killing and the false testimony." (Sahih al-Bukhari: 5977). This means, the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ) has declared false testimony as a major sin.

Effects of False Testimony

Testimony serves to help rightful individuals receive what is due to them, but false testimony leads to obstructs doing so. Here are some of the effects of false testimony:

- Man commits disobedience to the command of Allah Almighty.
- Causes the rightful to be deprived of his right which causes unrest.
- Deprivations in excess lead to the destruction of peace and cause to fall society into chaos.
- False testimony in the courts leads to a waste of time and resources, delaying the delivery of Justice.

We should avoid all those things which seem to benefit us temporarily, but actually cause the destruction of the society. The Hereafter is also damaged by them. Let us pledge together that we all will speak the truth and encourage it to such an extent that the truth spreads throughout the society and shapes our future. In this way, our lives and lives of the future generations will be blessed with peace, security, and the pleasure of Allah Almighty.

EXERCISE

A. Choose the correct answer.

1. **What is the literal meaning of observation?**
   (a) Witness (b) Hearing (c) Seeing (d) Evaluating
2. **Which word is used for false testimony in the Holy Quran?**
   (a) Shahadah (b) Al-Ilm (c) Al-Zur (d) Al-Kazb
3. **When did Allah Almighty command to appoint witness?**
   (a) Buying and selling
   (b) Gaining knowledge
   (c) Fulfillment of rights
   (d) Matters of understanding
4. **What is the testimony based on?**
   (a) On the hearing
   (b) On deed
   (c) On Oath
   (d) On solid knowledge
5. **A plaintiff's claim may be deemed valid if he submits in its support:**
   (a) Lawyer
   (b) Witness
   (c) Oath
   (d) Bribe

B. Give short answers.

(i) What is meant by Shahadah?
(ii) Write a translation of a verse of the Holy Quran related to testimony.
(iii) Explain the connotation of the blessed Hadith about false testimony.
(iv) What would you do if you were asked to testify against a friend who was accused of damaging school property?
(v) What are the basic conditions for admissibility of testimony? State three conditions.

C. Answer in detail.

(i) Describe the importance of testimony in the light of Quran and Hadith.
(ii) What are the effects of false testimony, and describe the rulings of the Quran and Hadith about false testimony.
(iii) What are some situations at the school and neighborhood level where there is a need to present witnesses? Explain with examples.

Activities for Students

- Find the verses about testimony in the Holy Quran and write them neatly.
- The number of witnesses is different for different cases and crimes. Make a chart of it by asking the teacher, your parents and the imam of the mosque.
- Which individuals ' testimonies are not accepted and why? Get guidance from the teacher and display it in the classroom in the form of a chart.

Activities for Teachers

- The rulings of testimony should be discussed in the class.
- Discuss the greatness of true testimony, the condemnation of false testimony, and the warning against concealing testimony.
- Highlight different forms of false testimony.
- If a witness's testimony about one part of the incident is proved to be false, then his entire statement of that incident will be rendered unreliable. The Supreme Court of Pakistan, in 2019, reinstated this rule in the Pakistan Penal Code, which had been suspended since 1954. The Supreme Court wrote a 31-pages judgment in this regard. A class discussion should be organized on its important points. To search for this judgment on the Internet, type in Google: "Supreme Court Fake Testimony"

LESSON

36

Rights of Neighbors

Learning Outcomes

After reading this lesson, the students will be able to:

Understand the importance and virtue of the rights of neighbors in the light of Quran and Sunnah and follow them in their daily life.

- Understand the meaning and connotation of human rights.
- Understand the importance and virtue of the rights of neighbors in the light of Quran and Sunnah.
- Get familiar with the different types of neighbors.
- Learn about good behavior towards neighbors.
- Understand the aspects related to fulfilling the rights of neighbors.
- Evaluate the social impact of fulfilling neighbors' rights.

Connotation of Rights and Duties

Human beings naturally likes to live together, and for living with others, he needs certain rules and regulations, which are called rights and duties. Rights is the plural of right, and it refers to the responsibilities of other human beings, society, and government that they have to fulfill for you. These includes all kinds of legal, moral, material and spiritual responsibilities. On the other hand, there are some responsibilities, which you must fulfill for Allah Almighty, other people, society and the government, which are called duties. So is the case with every individual, what is the rights of one are the duties of others, and what are the rights of others are the duties of that individual. The rules prescribed by Islamic Shariah for humans are divided into two major categories. Allah's rights and rights of the people. Allah's rights mean that Allah Almighty has imposed some restrictions on us regarding the use of the numerous blessings that He has bestowed upon us through His grace and mercy, so that the gratitude of humans can be tested, and those who succeed will be rewarded with more blessings in this world and the hereafter. These obligations are called the Rights of Allah Almighty. And the rights of people refer to the duties of people over each other. The rights of parents, spouses, children, relatives, teachers, neighbors, poor, orphans, and non-Muslim minorities hold special importance.

Importance of Human Rights

Islamic Shariah has emphasized the human rights after the rights of Allah. The study of the Holy Quran and the blessed Hadiths shows that on the Day of Judgment, Allah Almighty will not forgive the rights of a person until that person who has been wronged himself forgives. The Holy Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) said:

Translation:

Do you know who is poor? The Companions (رَضِيَ اللّٰهُ تَعَالٰى عَنْهُمْ) said: A poor man amongst us is one who has neither dirham with him nor wealth. He (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) said: The poor of my Ummah would be he who would come on the Day of Resurrection with prayers and fasts and Zakat but (he would find himself bankrupt on that day as he would have exhausted his funds of virtues) since he hurled abuses upon others, brought calumny against others and unlawfully consumed the wealth of others and shed the blood of others and beat others, and his virtues would be credited to the account of one (who suffered at his hand). And if his good deeds fall short to clear the account, then his sins would be entered in (his account) and he would be thrown in the Hell-Fire.

(Sahih Muslim: 2581)

This Hadith clearly shows the importance of human rights.

The Importance and Virtue of the Rights of Neighbors

The word *Humsaya* (neighbor) is of Persian origin, commonly used in Urdu, and its synonym is *Padosi*. In Arabic it is called *Jar*. Any person whose place of residence is close to another is called neighbor. This includes people living together permanently, and people who live together for some time, such as travel companions, classmates, workmates, etc. Allah has specifically mentioned fair dealings towards neighbors in the Holy Quran. Allah Almighty says:

One meaning of Jar is neighbor. *Jar* means supporter, helper, and also a giver.

وَّبِالْوَالِدَيْنِ اِحْسَانًا وَّبِذِي الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنِ وَالْجَارِ ذِي الْقُرْبٰى وَ
الْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنْۢبِ

Translation:

"And be good to parents and to kinsmen and orphans and the needy and the close neighbor and the distant neighbor and the companion at your side."

(Surah An-Nisa: 36)

In his sayings, Messenger of Allah, Hazrat Muhammad (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) repeatedly emphasized kind treatment towards neighbors and their rights. He (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) practically demonstrated this by always dealing kindly with his neighbors. Hazrat Jibrail (عَلَيْهِ السَّلَام) used to tell the Holy Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) himself to be kind to his neighbors, so the Holy Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) said:

مَا زَالَ جِبْرِيْلُ يُوْصِيْنِيْ بِالْجَارِ حَتّٰى ظَنَنْتُ اَنَّهٗ سَيُوَرِّثُهٗ

Translation:

"Jibrail (عليه السلام) kept on recommending me about treating the neighbors in a kind and polite manner, so much so that I thought that he would order (me) to make them (my) heirs."

(Sahih al-Bukhari: 6015)

Types of Neighbors

In the above verse 36 of Surah An-Nisa, where fair treatment towards neighbors is commanded, the following categories are also mentioned:

(1) Relative Neighbors
(2) Stranger Neighbors
(3) The one sitting nearby

> Hazrat Aisha (رضي الله تعالى عنها) says that I asked: "O Allah's Messenger (صلى الله عليه وعلى آله وأصحابه وسلم)! I have two neighbors! To whom shall I send my gifts?" He said, "To the one whose gate in nearer to you."

While, all neighbors deserve fair treatment, but some of the neighbors have priority over others in terms of rights. This verse shows that the relative neighbor has more rights. Additionally, the neighbors who are not relatives also deserve our fair treatment. Then, those who are our work colleagues, such as those who work together in the office, shop, factory, or travel companions, like people traveling on a bus, train or plane, Allah Almighty has declared them as neighbors and entitled them to good treatment. Islam teaches good treatment and respect for non-Muslim neighbors.

Rights of Neighbors

The rights granted to neighbors by Sharia are summarized below:

Protection from Harm

The first right of neighbors is they should not be harmed. The Holy Prophet (صلى الله عليه وعلى آله وأصحابه وسلم) said: "Anybody who believes in Allah and the Last Day should not harm his neighbor." (Sahih al-Bukhari: 6018)

It is reported in a Hadith that the Messenger of Allah (صلى الله عليه وعلى آله وأصحابه وسلم) was told about a woman who prays at night and fasts during the day and also gives charity, but she harm her neighbors with her tongue. The Holy Prophet (صلى الله عليه وعلى آله وأصحابه وسلم) said: "There is no good in her, she will go to hell." (Mustadrak Hakim: 7305)

On another occasion, the Holy Prophet (صلى الله عليه وعلى آله وأصحابه وسلم) said: Do not torture your neighbor with your Pipkin (food and drink), but let him also be included in it. He (صلى الله عليه وعلى آله وأصحابه وسلم) even said that if you buy fruit, give some as a gift, to your neighbor and if you cannot give it as a gift, bring it home discreetly, and your children should not eat in front of the neighbor's children so that their children do not suffer. (Shuab-ul-Iman : 9114)

Not only that you should not harm your neighbor, but if you encounter a neighbor who is a cause of trouble for you, then it is also a Sunnah of the Holy Prophet (صلى الله عليه وعلى آله وأصحابه وسلم) to tolerate him and act with mercy. It is written in the Seerat books that in Makkah, the Holy Prophet (صلى الله عليه وعلى آله وأصحابه وسلم) was harassed by his neighbors, but he (صلى الله عليه وعلى آله وأصحابه وسلم) was kind to them.

Good Treatment

Good treatment towards neighbors is the basic condition of good society. The neighbor is

the closest to us, can be called upon in times of need, and he may come to help. It is narrated that the Holy Prophet (صلی اللہ علیہ وعلی آلہ واصحابہ وسلم) described the rights of the neighbors and outlined the following rights of neighbors:

- If he asks for help, should be helped.
- If he asks for a loan, lend him.
- Help should be given if needed.
- If sick, should be visited.
- If he experience joy, congratulate him.
- If suffer hardship, offer condolences.
- If he dies, attend the funeral.
- Do not raise your building so high that the air of his house is blocked.
- There is also a tradition that if a neighbor commits a bad deed, then cover up his fault.

Respect for Dignity and Sanctity

The main requirement of fair treatment towards neighbors is to respect their dignity and sanctity of life and property in the same way as we protect our own honor, dignity, life and property. A neighborhood or society can never be considered peaceful, where mutual respect for each other does not exist. The connotation of the Hadith of the Holy Prophet (صلی اللہ علیہ وعلی آلہ واصحابہ وسلم) is that the worst crime among moral and financial crimes is that which is committed against one's neighbor. He (صلی اللہ علیہ وعلی آلہ واصحابہ وسلم) has described a crime against a neighbor's honor or property as more serious than committing a crime ten times elsewhere. (Al-Adab al-Mufrad: 103)

The Right of Preemption

Among the rights granted by Islam, the neighbor also has the right to be the first to purchase his neighbor's property. If he is not interested in buying the house or land or business or cannot agree on the price etc., then the owner has the right to sell his property to someone else. Neighbor's right of preemption has moral and judicial immunity, meaning you can file a lawsuit in court if it is not granted.

Social Effects of Good Neighborhood

Neighbor's rights are very important in Islam. Its importance has been emphasized in the Holy Quran and in the sayings of Messenger of Allah, Hazrat Muhammad (صلی اللہ علیہ وعلی آلہ واصحابہ وسلم). Proper fulfillment of these rights have the following benefits:

- Feelings of love and respect develop between neighbors.
- Helping each other becomes easier during difficult times.
- Neighbors reach out to help before relatives do.
- Living in an atmosphere of peace and harmony, people are protected from psychological issues.
- By trusting each other it becomes easier to solve small problems.

The knowledge of human society also emphasizes the importance of neighbours because it is the first, after family relationships. It is the first bond that demands our special attention and care. If we observe our surroundings, it is clearly visible that a good and peaceful life cannot be imagined without good neighbors. That is why wise people consider it important to meet the potential neighbors before deciding to build or buy a house, in order to live in a better and better environment in the future. Every member of the household interacts with the neighbors and if they

have to deal with such neighbors, who are indifferent to the rights of their neighbors, it becomes difficult to live in that community and neighborhood. We should see how we are perceived by our neighbors, how we treat and behave towards them and what kind of behavior Islam commands us to exhibit. The testimony of a person's good or badness by his neighbors is a true reflection of his personality.

Children as well as adults have a role to play in a good neighborhood. Children's quarrels drive neighbors apart and sometimes lead to fights, loss of life and property, and court cases. We should do our part to improve this relationship and be especially friendly with the neighbors children, give them gifts and if there is a special home cooked meal or a new fruit, request the parents to share it with neighbors. Be sure to share it, because it is one of the good manners.

It should be kept in mind that if we consider the honor of our neighbor as our honor and consider his loss as our own loss, then we will succeed in establishing a good society.

EXERCISE

A. Choose the correct answer.

1. **What is the meaning of "Jar"?**
   (a) Walkers (b) Relatives (c) Humble (d) Neighbor
2. **Hazrat Jibrail (عليه السلام) repeatedly mentioned kindness to whom?**
   (a) Parents (b) Friends (c) Neighbors (d) Relatives
3. **Which Surah in the Holy Quran mentions fair treatment towards neighbors?**
   (a) Surah An-Nisa (b) Surah Al-Anfal
   (c) Surah Al-Araf (d) Surah Al-Maidah
4. **How many types of neighbors are mentioned in the Hadith?**
   (a) Two (b) Three (c) Four (d) Five
5. **What children's fight do to neighbors?**
   (a) Careless (b) Close (c) Distance (d) Unbothered

B. Give short answers.

(i) Write three social effects of good neighborliness.
(ii) Write a translation of the Quranic verse about fair treatment towards neighbors.
(iii) What do you know about neighbor's preemption?
(iv) Write three situations of harming neighbors in the light of Hadith.
(v) List what are the rights of neighbors.

C. Answer in detail.

(i) Write the virtue of neighbor's rights in the light of Quran and Hadith.
(ii) According to the blessed Hadith, who is poor and what is the cause of his bankruptcy?

(iii) Explain the rights of neighbors in detail and what negative effects could aries in society if these rights are not observed?

Activities for Students

- Prepare a chart of the Quranic verse and its translation regarding the rights of neighbors.
- Memorize two Hadiths on the rights of neighbors and recite them to your respected teacher and then to your parents.
- Make a list of what people's rights Islam values most.

Activities for Teachers

- Have a classroom discussion on different ways to avoid harming neighbors.
- Ask the students individually how many of their neighbors' children they are friends with and how many times in a month they have visited any of their neighbors' homes to give food or gifts.
- Encourage children to read a good book on human rights for co-curricular studies.

LESSON

37

Prohibition of Usury

Learning Outcomes

After studying this lesson, students will be able to:

- Understand the meaning and connotation of usury (interest) and its types.
- Understand the commandments of the prohibition of usury (interest) in the light of the Quran and Sunnah.
- Understand the commandments and issues of interest-based transactions..
- Compare the use of other Islamic means of business while avoiding interest-based transactions.
- Analyze the individual, social, religious, and worldly harms and effects of usury (interest).

Meaning and Connotation of Usury

In Arabic, Usury (interest) is called "Riba". Its literal meaning is increase, growth, and elevation. In the terminology of Shariah, "Riba" refers to the addition to a loan that the lender receives from the borrower in exchange for a fixed period. Both the duration of the loan and the usury (interest) are determined, and an increase in the usury (interest) is also made upon extending the time for the repayment of the loan. It has different forms and names, but the essence is that the lender allows the use of the loan amount for a specific period on the condition that he will receive profit from the borrower at a fixed rate in return. In Shariah, every increase on a loan is not called "Riba", but the increase that includes a condition is called "Riba". This means that if no condition is imposed and the borrower gives the lender some money or thing of his own free will while returning the loan, it will not be called usury (interest).

Connotation of Qarz-e-Hasana (Interest-Free Loan)

The connotation of Qarz-e-Hasana is that a person spends money in the way of Allah Almighty. One way is that a person gives such a loan to a needy and poor person for the sake of Allah's pleasure and approval that he does not intend to get any extra money or profit in return. If the borrower is unable to repay the loan on time, the repayment period of the loan should be extended until he is able to repay the loan easily or the loan should be forgiven. This last case, i.e., forgiving the loan, is actually the spirit of Qarz-e-Hasana. This quality of Qarz-e-Hasana is

considered opposite to usury (interest). Its great virtue has come in the Holy Quran and the sayings of the Holy Prophet (عَلَيْهِ التَّحِيَّة صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ). The Allah Almighty says:

مَنْ ذَا الَّذِيْ يُقْرِضُ اللّٰهَ قَرْضًا حَسَنًا فَيُضٰعِفَهٗ لَهٗ وَلَهٗٓ اَجْرٌ كَرِيْمٌ

Translation:
"Who is there to advance a loan, a good loan, to Allah so that He multiplies it for him, and he may have a noble reward?"

(Surah Al-Hadid: 11)

وَاِنْ كَانَ ذُوْ عُسْرَةٍ فَنَظِرَةٌ اِلٰى مَيْسَرَةٍ ؕ وَاَنْ تَصَدَّقُوْا خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ

Translation:
"If there is one in misery, then (the creditor should allow) deferment till (his) ease, and that you forgo it as alms is much better for you, if you really know."

(Surah Al-Baqarah: 280)

Types of Usury

There are two main types of usury:

(1) Riba-e-Murakkab (Compound Interest)
(2) Riba al-Fazal (Excess in Exchange)

Riba-e-Murakkab (Compound Interest)

Riba-e-Murakkab (Compound interest) is when a person lends money to another person or lends some goods and sets a time limit for its return with an increase. For example, a person lends one hundred thousand rupees to another person for one year and sets the condition that when the loan is returned after one year, one hundred twenty thousand rupees should be returned. And if the debtor asks for an extension of two months or six months, then the amount will be increased to one hundred thirty thousand. This is called Riba-e-Murakkab (Compound interest). Similarly, if one maund of wheat is borrowed and one maund and ten kilograms are to be returned after six months, this is also the same type of interest. It is absolutely forbidden (haram) in Shariah.

Riba al-Fazal (Excess in Exchange)

Riba al-Fazal (Excess in Exchange) means that an exchange of the same commodity should be done in such a way that the quantity of one is not less or more than the other. Or the exchange of the same commodity should not be done hand to hand, but one of them should be paid today and its equivalent should be paid after a period. If there is a difference in quantity, it will be called usury (interest), which is called Riba al-Fazl. For example, gold should be exchanged for gold, wheat for wheat, and similarly other commodities should be exchanged in equal quantity. The Holy Prophet (عَلَيْهِ التَّحِيَّة صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ) has forbidden the unequal exchange of the same commodity.

Prohibition of Interest-Based Transactions in the Holy Quran

Allah Almighty has forbidden usury (interest) and has forbidden us from taking it. Allah Almighty says in the Holy Quran:

قَالُوْٓا اِنَّمَا الْبَيْعُ مِثْلُ الرِّبٰوا وَاَحَلَّ اللّٰهُ الْبَيْعَ وَحَرَّمَ الرِّبٰوا

Translation:
They have said: "Sale is but like riba.", while Allah has permitted sale, and prohibited riba."

(Surah Al-Baqarah: 275)

In the following verse, Allah Almighty has commanded the believers to abandon the collection of usury.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَذَرُوْا مَا بَقِيَ مِنَ الرِّبٰٓوا اِنْ كُنْتُمْ مُّؤْمِنِيْنَ

Translation:
"O you who believe, fear Allah and give up what still remains of riba, if you are believers."

(Surah Al-Baqarah: 278)

Prohibition of Interest-Based Transactions in Hadiths

In many hadiths, the severity of the sin of usury (interest) and its prohibition have been narrated from the Holy Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيّٖنَ), of which two Hadiths are mentioned below.

1. Narrated by Hazrat Jabir (رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ), that Allah's Messenger (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيّٖنَ) cursed the acceptor of usury (interest) and its payer, and one who records it, and the two witnesses, and he (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيّٖنَ) said: They are all equal. (Sahih Muslim: 1598)
2. On the occasion of Hajjat-ul-Wida (The Farewell Pilgrimage), the Holy Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيّٖنَ) forgave all usury (interest) and declared it null and void forever. This included the amounts owed to people by Hazrat Abbas (رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ). (Sahih al-Bukhari: 2068)

Consequences of Usury

Allah Almighty has commanded those who engage in usury business to abandon it and if they do not do so, He has warned them of severe consequences in this world and the hereafter. Allah Almighty says:

اَلَّذِيْنَ يَاْكُلُوْنَ الرِّبٰوا لَا يَقُوْمُوْنَ اِلَّا كَمَا يَقُوْمُ الَّذِيْ يَتَخَبَّطُهُ الشَّيْطٰنُ مِنَ الْمَسِّ ؕ

Translation:
"Those who take riba (usury or interest) will not stand but as stands the one whom the demon has driven crazy by his touch."

(Surah Al-Baqarah: 275)

In the Holy Quran, Allah Almighty threatened the usurers with war and says:

فَإِنْ لَّمْ تَفْعَلُوْا فَأْذَنُوْا بِحَرْبٍ مِّنَ اللّٰهِ وَرَسُوْلِهٖ ۚ وَإِنْ تُبْتُمْ فَلَكُمْ رُءُوْسُ أَمْوَالِكُمْ ۚ
لَا تَظْلِمُوْنَ وَلَا تُظْلَمُوْنَ

Translation:
"But if you do not (give it up), then listen to the declaration of war from Allah and His Messenger. However, If you repent, yours is your principal. Neither wrong, nor be wronged."

(Surah Al-Baqarah: 279)

Individual and Collective Harms of Usury

The individual and social, economic and moral harms of usury (interest) are numerous. Some of these harms are briefly mentioned below:

1. Excessive Greed

A usurer gets into the habit of freeloading. He gets so greedy that he measures and weighs life in terms of money and wealth. Human dignity and respect lose value for him and he becomes devoid of recognition of Sila-e-Rahmi (maintaining family ties) and relationships.

2. Unappreciation of Hard Work

In the interest-based system, human labor has no appreciation, while Islam gives great importance to laborers and workers. Messenger of Allah (عَلَيْهِ وَعَلَى آلِهٖ وَأَصْحَابِهٖ وَسَلَّمَ صَلَّى اللّٰهُ) has ordered to give the worker his wages before his sweat dries. (Sunan Ibn Majah: 2443). Because the economy is actually dependent on it. But in the interest-based system, capital is given more importance than labor, due to which the rights of the laborer are violated and as a result, he gets heartbroken with hard work because all his earnings are taken away by the usury-earning capitalist.

3. Against Nature

In the Holy Quran, Allah Almighty says: "Indeed We have created man (to live) in hard struggle." (Surah Al-Balad: 4). This means that this world is a place of action. Everyone should work hard here. A person who does not work hard lives off someone else's earnings. The case of the usurer is also like this, he gets a vast livelihood without any effort, so he does not appreciate the sustenance. This causes one person to have a lot of wealth and another person to not be able to get enough to eat despite working hard.

4. Concentration of Wealth

Due to usury (interest), capital accumulates with the capitalist and he does not spend it, due to which the circulation of wealth stops and corruption is created in society. The prices of necessities increase and the common man has to work hard to meet his needs. Trade is something in which there is sometimes profit and sometimes loss, but the usurer always makes a profit and does not share in any loss. To save his business, the merchant is forced to borrow and then to pay interest and debt, he also resorts to dishonesty and lowers the standard of necessities. In this way, an endless chain of deception begins. Apart from individual losses from interest-based business, the country's economy also faces a severe test, as is now the case with indebted countries including Pakistan. A large part of the

national budget is spent on paying interest every year.

Quranic Wisdom

Interest-based business may appear to increase wealth, but Allah Almighty says, in reality, interest decreases wealth.

يَمْحَقُ اللّٰهُ الرِّبٰوا وَيُرْبِي الصَّدَقٰتِ ۗ وَاللّٰهُ لَا يُحِبُّ كُلَّ كَفَّارٍ اَثِيْمٍ

Translation:

"Allah destroys riba and nourishes charities, and Allah does not like any sinful disbeliever."

(Surah Al-Baqarah: 276)

If human life is studied carefully, it is found that the collective economy shrinks due to usury (interest) and there is a decrease in the sustenance of people, while wealth is concentrated in the hands of only a few people, which they themselves cannot use. This highlights the wisdom behind command of Allah Almighty.

Allah Almighty has strictly prohibited usury (interest). As Muslims, we should make our individual and collective lives subject to the commands of Allah Almighty. Our national life is a witness to the fact that usury (interest) has a lot of losses. We all, as a nation, and our governments have also failed to establish the country's economy on principles free from usury (interest). Individually, many of us are also involved in interest-based businesses, such as participating in bidding committees or depositing money in interest-bearing banks for fixed monthly or annual profits, which are different forms of usury (interest). We should obey Allah Almighty and His Messenger (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) and refrain from fighting with them. Allah Almighty has declared trade and business lawful for us. Many people are doing business on the basis of partnership and Mudarabah, and Allah Almighty has blessed their business. Partnership means that two or more individuals pool their capital and do business on the basis of shared profit and loss, or that laborers work together or obtain a contract for work and share its income equally. Similarly, in Mudarabah, one person provides capital and the other person invests his time and labor, and the profit from this business is shared equally. The Holy Prophet Hazrat Muhammad (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) has declared the earnings of a person's hand and every correct purchase and sale to be the best earnings (Musnad Ahmad: 17265). We should understand the lawful ways of business and establish our individual and collective economy according to them.

EXERCISE

A. Choose the correct answer.

1. The meaning of "Riba" is:

(a) Debt (b) Increase (c) Profit (d) Usury (Interest)

2. **If the exchange of goods of the same kind is done and there is a difference in their quantity, then it is called:**

(a) Riba Haram (Forbidden Interest (b) Riba-e-Murakkab (Compound Interest)

(c) Riba al-Fazal (Excess in Exchange) (d) Usury Increament

3. **Who was the companion during the Hajja-tul-Wida (Farewell Pilgrimage) whose dues and interest owed by people were forgiven by the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ)?**

(a) Hazrat Saad (رَضِيَ اللّٰهُ تَعَالٰى عَنْه) (b) Hazrat Jabir (رَضِيَ اللّٰهُ تَعَالٰى عَنْه)

(c) Hazrat Abbas (رَضِيَ اللّٰهُ تَعَالٰى عَنْه) (d) Hazrat Zubair (رَضِيَ اللّٰهُ تَعَالٰى عَنْه)

4. **In the interest system, there is no appreciation of:**

(a) Money (b) Business (c) Hard work (d) Partnership

5. **What are the effects of usury (interest-based practices) on the collective economy?**

(a) Shrinks (b) Spreads (c) Progresses (d) Increases

B. Write short answers to the following questions.

(i) What is Qarz-e-Hasana? Explain.

(ii) What is Partnership and is this type of business permissible?

(iii) What did the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) say about usury (interest) on the occasion of Hajja-tul-Wida?

(iv) What are the different forms of interest-based business prevalent in society? Write the names of any two types.

(v) What is Mudarabah?

C. Write detailed answers to the following questions.

(i) What is the meaning and connotation of usury (interest)? Explain its types with examples.

(ii) Explain the prohibition of usury (interest) in the light of the Holy Quran and the Hadith.

(iii) How does usury (interest-taking) destroy society? Write a detailed note.

Activities for Students

- Create separate charts of Quranic verses about Qraz-e-Hasna (interest-free loans) and usury (interest) and display them in the classroom.
- Ask your teacher about the Islamic banking system in Pakistan and research it on the internet using Google and other search engines.

Activities for Teachers

- Ask the students to list the various forms of interest (usury) in the modern era.
- Guide the students on legitimate business and trade practices.

LESSON

38

Islamic State

Learning Outcomes

After studying this lesson, students will be able to:

Understand, in the light of the Quran and Sunnah, the establishment of an Islamic state, its aims and objectives, and its scope, enabling them to become responsible citizens of a welfare state.

- Know the meaning and connotation of an Islamic state.
- Know the aims and objectives of an Islamic state in the light of the Quran and Sunnah.
- Understand that an Islamic state is essentially a welfare state.
- Understand the rights of non-Muslims in an Islamic state.
- Assess the individual and collective responsibilities of individuals in an Islamic state.

Connotation of State

The term "state" is derived from the Arabic word "ra's" which means chief or leader. State is a political organization of individuals residing in a specific region, free from external domination, that enforces its supreme authority through its government. In other words, it comprises fundamental elements such as population, territory, government, freedom, and supreme authority.

> The supreme power in the state is the power which is the source of all the powers of the state. It is such a power that no law can be enforced against its will. In most of the modern democratic states, the people are considered to be the owner of the supreme power.

Meaning and Connotation of Islamic State

An Islamic State refers to a state where Muslims constitute the majority, and they establish a welfare system to live their lives in accordance with the guidance of Shariah law. In an Islamic State, the government is obligated to exercise its authority as a trust from Allah Almighty, following the Sunnah of the Messenger of Allah (خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ). The most significant characteristic of an Islamic State is that supreme authority belongs to Allah Almighty, not the majority of the people. Madinah was the first Islamic State. Even today, an Islamic State should be established on the same model.

Objectives and Goals of an Islamic State

The primary objective of establishing an Islamic State is to bring into existence the system that Islam has presented for the welfare and well-being of humanity. This is a grand objective, alongside which other objectives emerge, a brief mention of which is being made below:

1. Establishment of Divine Sovereignty

The foremost objective of establishing an Islamic state is to acknowledge the sovereignty of Allah Almighty. According to Islamic belief, Allah Almighty is the Creator, Owner, and King of the entire universe. This implies that a state must be established where no law can be enacted against the will of Allah Almighty. Allah Almighty says:

اِنِ الْحُكْمُ اِلَّا لِلّٰهِ ؕ

Translation:

"Sovereignty belongs to none but Allah."

(Surah Yusuf: 40)

2. Establishment of Justice System

A crucial objective of establishing an Islamic state is to establish a justice system and eliminate oppression and injustice. Disputes arise among people. It is essential to protect the weak from the oppression and tyranny of the powerful. To achieve this, it is the fundamental duty of the Islamic state to implement the laws of the Quran and Sunnah. Allah Almighty says in the Holy Quran:

اِنَّ اللّٰهَ يَاْمُرُ بِالْعَدْلِ وَالْاِحْسَانِ

Translation:

"Allah enjoins to do justice and to adopt good behavior."

(Surah An-Nahl: 90)

A famous saying is, A country can survive with disbelief but cannot survive with oppression. The protection of fundamental human rights and the elimination of oppression are the backbones of establishing a justice system.

3. Representative System of Governance

Man is the caliph of Allah Almighty on earth and is subject to His will. Allah Almighty has commanded humans to worship and obey Him. To enforce Allah's commandments on earth, there is a need for a government, which can take any form, such as democracy, monarchy, or caliphate. It is the duty of the government to establish the system of prayer, Zakat, and enjoining good and forbidding evil. Allah Almighty says:

اَلَّذِيْنَ اِنْ مَّكَّنّٰهُمْ فِي الْاَرْضِ اَقَامُوا الصَّلٰوةَ وَاٰتَوُا الزَّكٰوةَ وَاَمَرُوْا بِالْمَعْرُوْفِ وَ نَهَوْا عَنِ الْمُنْكَرِ ؕ

Translation:

"(The ones who help Allah are) those who, when We give them power in the land, establish *Salah*, pay *Zakah*, bid what is Fair and forbid what is Unfair."

(Surah Al-Hajj: 41)

Establishing the system of prayer strengthens one's connection with Allah and creates a complete social structure of human equality and collectivity. Establishing the system of Zakat creates a complete economic system to support the poor, ensuring the fulfillment of the needs of the weak, destitute, sick, and elderly. Enjoining good and forbidding evil means to command goodness and prevent evil. However, it includes promoting every lawful and permissible act that leads to societal progress and eradicating every evil that hinders societal development.

Characteristics of a Welfare State

A welfare state has two key characteristics, one of which is that it undertakes public welfare projects for the convenience of its people. These include systems for water supply, construction of roads, bridges, hospitals, schools, shelters, recreational facilities, and improvements in communication networks, all of which provide ease and comfort to the general public. The second key characteristic of a welfare state is providing food, shelter, and medicines to the needy, destitute, poor, and sick, as well as protecting them from disasters. Taking care of orphans and paying off the debts of those in financial distress are also among the important duties of a welfare state.

Key Characteristics of an Islamic State

An Islamic state is a welfare state. In fact, it would be more accurate to say that the original concept of a welfare state is derived from the Islamic state. If we look at the expenditures of Zakat in Islam, we can gauge the extent of welfare works in Islam. The Holy Prophet (صلی اللہ علیہ وعلی آلہ واصحابہ وسلم) said: "He who has no guardian, the government is his guardian." A study of the Seerat-e-Tayyiba (صلی اللہ علیہ وعلی آلہ واصحابہ وسلم), especially the Madinan period, and the study of the reign of the Rashidun Caliphate (رضوان اللہ علیہم اجمعین) reveals that the Islamic state bears the responsibility of the welfare and well-being of the people and caters to their collective and individual needs. The protection of life and property, the maintenance of public order, and the provision of means for people's settlement and employment are counted among the important duties of the Islamic state. Many clauses of the Constitution of Madinah make arrangements for maintaining and promoting the social and economic order of the people, which includes ensuring the payment of compensation on the model of social insurance. Similarly, the arrangement of Muakhat (brotherhood) for the settlement of Muhajireen (emigrants) also points towards the important responsibility of the Islamic state. The Holy Prophet (صلی اللہ علیہ وعلی آلہ واصحابہ وسلم) established a separate market for Muslims and used to inspect it himself and had appointed supervisors over it so that the interests of the people could be protected. The event of Hazrat Umar (رضی اللہ تعالیٰ عنہ) carrying a sack of flour on his back to reach the tent of a villager outside the city of Madinah is famous. Similarly, the patrolling of the nights to inquire about the condition of the public highlights the important characteristics of the Islamic welfare state.

Key Principles of an Islamic State

An Islamic state is established on certain fundamental principles, which have been discussed in detail in various books. These principles were summarized by scholars in the form of their famous 22 unanimous points to lay the foundation for the drafting of the Constitution of Pakistan. A summary of these points is given below:

- Sovereignty belongs to Allah Almighty. He is the Lawmaker, and no law can be enacted in an Islamic state contrary to His Shariah.

- Muslims establish the state in the Caliphate and Vicegerency of Allah Almighty and are bound to obey the Amir (ruler) elected from among themselves. The affairs of the Islamic state are decided through mutual consultation, as commanded by the Holy Quran. Special attention is paid to individual and collective worship, as well as enjoining good and forbidding evil.
- All human beings are considered equal without distinction of color, race, tribe, or gender, and the protection of basic human rights is ensured. Rulers and state officials are also subject to the law like the public.
- The state is responsible for the basic needs of its public, especially ensuring the availability of basic necessities for the deprived classes.
- The Islamic state protects the political, religious, and economic freedom of its subjects and provides equal opportunities for progress to all, free from all kinds of prejudices.
- An Islamic state believes in peaceful coexistence, but it also prepares for defense and is ready for jihad in case of potential aggression.

Rights of Non-Muslims in an Islamic State

In an Islamic state, non-Muslim subjects are guaranteed protection. Some of the rights they enjoy within this broad scope of protection are:

1. Religious Freedom

Every person living in an Islamic state enjoys religious freedom. The government or any group cannot force a non-Muslim to convert to Islam. The Holy Quran says: "There is no compulsion in faith." (Surah Al-Baqarah: 256). Similarly, religious minorities have the right not to be insulted in their religion. The Holy Quran says: "Do not revile those whom they invoke other than Allah." (Surah Al-Anam: 108).

2. Protection of Life, Property, and Honor

The Islamic state is as responsible for the protection of the lives, property, and honor of minorities as it is for the lives and property of Muslims. During the time of the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ), a Muslim unjustly killed a Dhimmi (a non-Muslim minority member under Islamic protection). As a result, the Muslim murderer was executed in retribution (qisas). Similarly, the Islamic government is also the protector of the honor of the Dhimmis. Regarding non-Muslim public, the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ) said: Their property is like our property and their blood is like our blood.

3. Legal Equality

In an Islamic state, the same administrative law applies to non-Muslims as it does to Muslims. However, they have some leniency and freedom in certain laws, such as being free to follow their religious laws. In the religious matters of non-Muslim subjects, decisions will be made according to their religious law.

4. Places of Worship

Non-Muslims are free to build new places of worship in their settlements in public places and to maintain old places of worship. However, they cannot adopt the similarity of mosques.

Responsibilities of Individuals in an Islamic State

While Islam grants rights to individuals, it also imposes some duties on them. In the matter of the state, individuals have been burdened with several duties along with the protection of their rights. Some of these responsibilities are related to the individual, and some are imposed on all people collectively. Some of these responsibilities are listed below:

1. Individual Responsibilities

In an Islamic state, the first responsibility of an individual is to respect the law. He should observe discipline and law everywhere, whether alone, among his close people, or in public gatherings. If the citizen of the state is a Muslim, he must also abide by the Islamic way of life and the commandments and duties of Shariah, as he has chosen Islam of his own free will. Adherence to religious teachings and commandments also creates a sense of obedience to general law. In addition, respect for the ruler and the court and obedience to them is also very important. It is also the responsibility of a citizen of an Islamic state that he should have a sense of reform and goodwill towards his family members, community members and all members of society and behave accordingly. Another important responsibility is to participate in lawful economic activity so that every individual can be useful for society and not become a burden on others.

2. Collective Responsibilities

In the responsibilities of the individuals of an Islamic state, loyalty to the state is paramount. This includes not only abiding by the law but also cooperating with state institutions in efforts to enforce the law. Individuals should cooperate morally and legally to thwart the conspiracies of those who sabotage public order. An important duty of citizens is to be always ready for the defense of the homeland and to respond to the call of the state when needed. If the state seeks their opinion on the election of a ruler or any other issue under the prevailing laws, they should participate in this enthusiasm and not remain oblivious to state affairs. Similarly, if they can play any role in the betterment of the state, they should strive for it and negate every attempt to create disorder in its system through legal and ethical means. An important responsibility of the individuals of an Islamic state is to promote a culture of tolerance and forbearance. If they are Muslims, they should respect the rights of minorities, and if they belong to any minority group, they should respect the laws and sentiments of the Muslim majority. The principles of an Islamic state guarantee the establishment of an ideal welfare state. We should strive to improve the governance of the country according to the Islamic system through peaceful political struggle. According to the constitution, no law can be enforced against the Shariah in our country. The study of the Objectives Resolution and the Constitution of Pakistan is very useful for understanding the principles of an Islamic state. We should study Islamic teachings and point out wherever anything in the law is contrary to Islamic teachings. We should strive for our own reformation before others and then support the law in promoting good and eliminating evil. First of all, under the principle of "I", we should pledge to abide by the constitution and the law.

EXERCISE

A. Choose the correct answer.

1. **In modern times, the sovereignty of power in democracy is considered to belong to the majority of:**
   (a) Government (b) Institutions (c) Public (d) Scholars
2. **The primary purpose of establishing an Islamic state is to acknowledge the supreme authority of:**
   (a) Public (b) Allah Almighty (c) Government (d) Judiciary
3. **In the establishment of a just system, the protection of fundamental human rights holds the status of:**
   (a) Heart (b) Brain (c) Backbone (d) Liver
4. **According to which law will decisions be made regarding the religious matters of non-Muslim subjects?**
   (a) Islamic law (b) Their religious law
   (c) Law of the United Nations (d) International law
5. **The one who has no guardian, their guardian is:**
   (a) Government (b) The public (c) The judiciary (d) The army

B. Write short answers to the following questions.

(i) State any two important principles of an Islamic state.
(ii) State the three main responsibilities of the people of an Islamic state in points.
(iii) Write two characteristics of a welfare state.
(iv) What is the command of the Holy Quran regarding the rights of non-Muslims?
(v) What do you know about the Objectives Resolution?

C. Write detailed answers to the following questions.

(i) What is meant by the state? Explain the objectives and purposes of the Islamic state in the light of the Quran and Sunnah.
(ii) Explain the rights of non-Muslims in an Islamic state in detail.
(iii) Explain the characteristics of an Islamic state in detail.

Activities for Students

- Prepare a list of the responsibilities of the Islamic state.
- Review and comment on the individual and collective responsibilities of individuals in the Islamic state.

Activities for Teachers

- Have the students create a chart of the Islamic provisions of the Constitution of Pakistan and display it in the classroom.
- Explain the Objectives Resolution to the students in detail.

LESSON

39

Jihad in the Way of Allah

Learning Outcomes

After studying this lesson, students will be able to:

Understand the objectives and scope of Jihad in the way of Allah in the light of the Quran and Sunnah and evaluate their role in the establishment of an Islamic welfare state.

- Understand the meaning and connotation of Jihad in the way of Allah.
- Differentiate between Jihad in the way of Allah and Fasad fil Arz (terrorism) in the light of 'Paigham-e-Pakistan".
- Understand the necessity and importance of Jihad in the way of Allah in the light of the Quran and Sunnah.
- Understand the types, conditions, and scope of Jihad in the way of Allah.
- Understand that practical Jihad can only be undertaken with the permission of the ruler.
- Assess the individual and collective responsibilities of individuals in Jihad in the way of Allah.

Jihad in the Way of Allah: Meaning and Connotation

The word "Jihad" is derived from the word "Juhd," which means effort, strength, and hardship. In terminology, Jihad means to strive with all one's might and resources, including life and wealth, to promote good deeds, serve religion, and endure all kinds of hardship and difficulty, even the loss of life, for the sake of religion and its exaltation. In Islam, the concept of Jihad is very broad. In a Hadith, the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ) was asked, "O Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ), what is Jihad in Islam?" He (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ) replied, "Jihad is to fight against the infidels when you face them." (Musnad Ahmad: 17027). On another occasion, the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ) declared the service of parents as Jihad. (Sahih al-Bukhari: 3004). It is narrated from Hazrat Aisha (رَضِيَ اللهُ تَعَالَى عَنْهَا) that she asked: "O Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ), is Jihad obligatory for women?" He (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ) said: "Yes: Upon them is a Jihad in which there is no fighting: Hajj and Umrah." (Sunan Ibn Majah: 2901)

From these narrations, we understand the true nature of Jihad in Islam and the breadth of its meaning and connotation.

Obligation and Importance of Jihad

In many places in the Holy Quran, the command to believe in the Messenger of Allah (ﷺ), to support him, and to assist him has been given. This support and assistance include all forms of Jihad. Allah Almighty says:

لِّتُؤْمِنُوْا بِاللّٰهِ وَرَسُوْلِهٖ وَتُعَزِّرُوْهُ وَتُوَقِّرُوْهُ ؕ

Translation:
"So that you (O people,) believe in Allah and His Messenger, and support him and revere him."

(Surah Al-Fath: 9)

As far as Jihad al-Saif (Jihad with the sword) is concerned, it was permitted after the migration to Madinah. When the people of Makkah persecuted the Messenger of Allah (ﷺ) and the Muslims and planned to kill him (ﷺ), they migrated to Madinah by the command of Allah Almighty. Even after the migration, the polytheists of Makkah did not leave the Muslims alone in Madinah and conspired with the Jews to attack Madinah. In this situation, Allah Almighty permitted the Muslims to fight, which was not permissible before. Allah Almighty says in the Holy Quran:

اُذِنَ لِلَّذِيْنَ يُقٰتَلُوْنَ بِاَنَّهُمْ ظُلِمُوْا ؕ وَاِنَّ اللّٰهَ عَلٰى نَصْرِهِمْ لَقَدِيْرُ

Translation:
"Permission (to fight) is given to those against whom fighting is launched, because they have been wronged, and Allah is powerful to give them victory."

(Surah Al-Hajj: 39)

A few months after the aforementioned verse of Surah Al-Hajj, Jihad was made obligatory upon Muslims before the Battle of Badr. In Surah Al-Baqarah, Allah Almighty says:

وَقَاتِلُوْا فِيْ سَبِيْلِ اللّٰهِ الَّذِيْنَ يُقَاتِلُوْنَكُمْ وَلَا تَعْتَدُوْا ؕ اِنَّ اللّٰهَ لَا يُحِبُّ الْمُعْتَدِيْنَ

Translation:
"Fight in the way of Allah against those who fight you, and do not transgress. Verily, Allah does not like the transgressors."

(Surah Al-Baqarah: 190)

In another verse of Surah Al-Baqarah, Allah Almighty says:

وَقٰتِلُوْهُمْ حَتّٰى لَا تَكُوْنَ فِتْنَةٌ وَّيَكُوْنَ الدِّيْنُ لِلّٰهِ ؕ فَاِنِ انْتَهَوْا فَلَا عُدْوَانَ اِلَّا عَلَى الظّٰلِمِيْنَ

Translation:
"Fight them until there is no Fitnah any more, and obedience remains for Allah. But, if they desist, then aggression is not allowed except against the transgressors."

(Surah Al-Baqarah: 193)

Apart from fighting and war, the acts of Jihad include establishing the systems of prayer, Fasting, and Zakat, as well as commanding good deeds and forbidding evil. When granting permission for combat, Allah Almighty mentioned the characteristics of the believers, saying:

اَلَّذِيْنَ اِنْ مَّكَّنّٰهُمْ فِي الْاَرْضِ اَقَامُوا الصَّلٰوةَ وَاٰتَوُا الزَّكٰوةَ وَاَمَرُوْا بِالْمَعْرُوْفِ وَنَهَوْا عَنِ الْمُنْكَرِ ؕ وَلِلّٰهِ عَاقِبَةُ الْاُمُوْرِ

Translation:

"(The ones who help Allah are) those who, when We give them power in the land, establish Salah, pay Zakah, bid what is Fair and forbid what is Unfair. And with Allah lies the fate of all matters."

(Surah Al-Hajj: 41)

The Holy Prophet (ﷺ) said:

"The best fighting (Jihad) in the path of Allah is (to speak) a word of justice to an oppressive ruler."

(Sunan Abi Dawud: 4344)

Virtue of Jihad

The Holy Quran has explained the virtue of Jihad in great detail on various occasions. In Surah At-Taubah, Allah Almighty says:

اَلَّذِيْنَ اٰمَنُوْا وَهَاجَرُوْا وَجٰهَدُوْا فِيْ سَبِيْلِ اللّٰهِ بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ ۙ اَعْظَمُ دَرَجَةً عِنْدَ اللّٰهِ ؕ وَاُولٰٓئِكَ هُمُ الْفَآئِزُوْنَ

Translation:

"Those who believed and emigrated and carried out Jihad in the way of Allah with their wealth and lives are greater in rank in the sight of Allah, and it is they who are the successful."

(Surah At-Taubah: 20)

Similarly, numerous Hadiths also highlight the virtue of striving, spending wealth, and sacrificing one's life in the path of Jihad. The Holy Prophet (ﷺ) said:

Translation:

"The head of the matter is Islam, and its pillar is the Salat, and its hump is Jihad."

(Jami at-Tirmidhi: 2616)

In another blessed Hadith, it is mentioned that the Holy Prophet (ﷺ) said:

Translation:

"Nobody who enters Paradise likes to go back to the world even if he got everything on the earth, except a martyr who wishes to return to the world so that he may be martyred ten times because of the dignity he receives (from Allah)."

(Sahih al-Bukhari: 2817)

Types of Jihad

The concept of Jihad in Islam is very broad. Some of its important types are briefly mentioned below:

1. **Jihad al-Saif (Jihad with the Sword)**
This refers to participation in fighting for the defense of religion and homeland. This is also called physical Jihad. This form of Jihad is most favored by Allah and has a great reward because in it a person sacrifices his life for the defense of religion. If he dies in this path, he is called a martyr, who has a great reward with Allah Almighty. If a warrior is victorious in war and returns alive, he is given the honorable title of "Ghazi" and there is also a great reward for him.

2. **Jihad al-Nafs (Jihad Against the Self)**
Jihad al-Nafs means that a person strives against his carnal desires and forces himself to obey the commandments of the Shariah and abandon evil thoughts. Adopt good morals and try to fulfill the commandments given by the Shariah in the best possible way. The connotation of a Hadith is that the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ عَاشَ النَّبِيُّ) encouraged the Companions (رَضِيَ اللهُ تَعَالٰى عَنْهُمْ) to fight against the self upon their return from a military expedition and called it Jihad Akbar. (Kunz al-Amal: 11779).

3. **Jihad al-Mal (Jihad with Wealth)**
In Jihad al-Mal, a person spends his wealth in the way of Allah Almighty for the promotion of Islam and goodness. The Holy Quran has mentioned financial Jihad along with physical Jihad on several occasions, because a person loves wealth very much and therefore this Jihad seems very difficult to him. Allah Almighty says:

اِنَّمَا الْمُؤْمِنُوْنَ الَّذِيْنَ اٰمَنُوْا بِاللّٰهِ وَرَسُوْلِهٖ ثُمَّ لَمْ يَرْتَابُوْا وَجٰهَدُوْا بِاَمْوَالِهِمْ وَ
اَنْفُسِهِمْ فِيْ سَبِيْلِ اللّٰهِ ؕ اُولٰٓئِكَ هُمُ الصّٰدِقُوْنَ

Translation:
"Believers, in fact, are those who believe in Allah and His Messenger, then have no doubt, and struggle, with their riches and their lives, in the way of Allah. Those are the truthful."

(Surah Al-Hujurat: 15)

4. **Jihad al-Lisan wa al-Qalam (Jihad with Tongue and Pen)**
This means that a person fulfills the right of propagating and preaching religion with his tongue and pen. He should make writing and speaking a means of commanding good and forbidding evil, or respond to propaganda against religion with the help of modern media and highlight the virtues of religion. This is called linguistic Jihad. The Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ عَاشَ النَّبِيُّ) said about Jihad with tongue: "Use your property, your lives and your tongues in striving against the polytheists." (Sunan Abi Dawud: 2504). Similarly, the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ عَاشَ النَّبِيُّ) praised Hazrat Kab bin Malik (رَضِيَ اللهُ تَعَالٰى عَنْهُ) for answering the propaganda of the disbelievers with poetry and said: "Indeed, a believer fights with the sword and also with the tongue." (Sahih Ibn Hibban: 4707). Acquiring knowledge of religion and the world, and using it to serve humanity, Islam, and Muslims, is also considered jihad, and it is referred to as "intellectual jihad." In this regard, the role of scholars holds immense significance.

Jihad and Terrorism – Paigham-e-Pakistan

The most excellent Jihad is Jihad al-Saif (Jihad with the Sword). However, caution is necessary in this regard, as Jihad with the sword is not obligatory for everyone, and nor can any individual or group in an Islamic state or society declare it on their own accord. Rather, it is the right and responsibility of the state. Jihad with the sword is conducted in defense of the Islamic state in case of an attack. It is also conducted against attempts to eliminate the presence of Muslims in any region, or against the use of force to occupy their territories or to turn them away from their religion. Pakistan's eminent scholars have declared null and void the attempts to link Jihad with killing and plunder, and the terrorism taking place in the country in the name of Jihad, and have issued a unanimous fatwa, which has been signed by eighteen hundred (1800) scholars of every sect and school of thought. In it, the guiding principles of Jihad are stated, which we should study. According to this, the shedding of innocent blood and fighting against the state with arms is declared unlawful. Promoting sectarianism, disrupting the atmosphere of peace, attacking non-Muslim citizens and travelers or tourists, and taking the law into one's own hands in the name of enjoining good and forbidding evil is declared unlawful. According to the unanimous opinion of the scholars, it is the duty of the citizens of the State of Pakistan to respect the national covenant and agreements of the state, as this is the demand of the teachings of religion.

The concept of Jihad, with its breadth, demands from us effort and struggle in every sphere of life. Serving parents, respecting teachers, honoring elders, and being kind to the young, avoiding evil and striving for good, observing prayers and fasts, beautifying ethics, and paying attention to education are all forms of Jihad. We should be adorned with the virtues of Islam and study and act upon its teachings for the service of religion. We should be prepared to sacrifice our lives and property for the defense of the homeland. Whether we join the Pakistan Armed Forces and protect the borders or join any institution of the country and play our role in its construction and development, it is all Jihad. The real thing is the pleasure of Allah, goodwill, and the service of the nation and homeland.

EXERCISE

A. Choose the correct answer.

1. When was Jihad al-Saif (Jihad with the Sword) permitted?

(a) After the migration to Abyssinia
(b) After the migration to Madinah
(c) After the conquest of Makkah
(d) After the journey to Taif

2. The Quran has mentioned physical Jihad alongwith:

(a) Financial Jihad
(b) Jihad al-Qalam
(c) Jihad al-Nafs
(d) Jihad al-Saif

3. **The Prophet Muhammad (خَاتَمُ النَّبِيِّينَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) referred to a person's struggle against their own self (nafs) as:**

(a) Linguistic Jihad (b) Intellectual Jihad

(c) Jihad al-Saif (d) Jihad Akbar

4. **According to the unanimous fatwa against terrorism, taking the law into one's own hands in the name of enjoining good and forbidding evil is:**

(a) Right (b) Desireable (c) Unlawful (d) Preferable

5. **The head of the matter is Islam, and its pillar is the Salat, and Jihad is its:**

(a) Root (b) Hump (c) Foundation (d) Strength

B. Write short answers to the following questions.

(i) What is the terminological meaning of Jihad?

(ii) When and why was Jihad al-Saif permitted?

(iii) How is the desire of a martyr to return from Paradise to the world described in the Hadith?

C. Write detailed answers to the following questions.

(i) Describe the types of Jihad in detail.

(ii) What is meant by Jihad in the Way of Allah? Explain the obligation of Jihad with reference to the verses of the Holy Quran.

(iii) In the light of the Fatwa issued in the name of the Paigham-e-Pakistan, explain in detail the misconceptions about Jihad.

Activities for Students

- Prepare a list of the ten major battles (ghazwat) in Islamic history, mentioning the names of those battles, the commanders, the number of the Companions (رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمْ) present, the number of opponents, and the outcomes.
- Create a chart highlighting the virtues of Jihad, including Quranic verses and Hadiths with their translation.

Activities for Teachers

- As part of the Paigham-e-Pakistan, the key points of the unanimous fatwa should be read aloud in the classroom.
- Conduct a discussion among the students in the classroom on the types of Jihad.

UNIT

Sources of Guidance and Famous Personalities of Islam

40 Hazrat Imam Zain al-Abideen (رَحْمَةُ اللهِ عَلَيْهِ)

41 Hazrat Zaid bin Ali (رَحْمَةُ اللهِ عَلَيْهِ)

42 Hazrat Abu Musa al-Ashari (رَضِيَ اللهُ تَعَالٰى عَنْه)

43 Hazrat Abdullah bin Amr bin al-As (رَضِيَ اللهُ تَعَالٰى عَنْهُمَا)

44 Hazrat Amr bin Umayyah (رَضِيَ اللهُ تَعَالٰى عَنْه)

45 Hazrat Amr bin al-Aas (رَضِيَ اللهُ تَعَالٰى عَنْه)

46 Hazrat Jabir bin Abdullah (رَضِيَ اللهُ تَعَالٰى عَنْه)

47 Hazrat Anas bin Malik (رَضِيَ اللهُ تَعَالٰى عَنْه)

48 Sahabiyat: The Female Companions (رَضِيَ اللهُ تَعَالٰى عَنْهُنَّ)

49 The Sufis (رَحْمَةُ اللهِ عَلَيْهِمْ)

50 Scholars and Thinkers (رَحْمَةُ اللهِ عَلَيْهِمْ)

LESSON

40

Hazrat Imam Zain al-Abideen (رَحْمَۃُ اللّٰہِ عَلَیْہِ)

Learning Outcomes

After reading this lesson, the students will be able to:

- Know the life of Hazrat Imam Zain al-Abideen (رَحْمَۃُ اللّٰہِ عَلَیْہِ).
- Understand the role of Hazrat Imam Zain al-Abideen (رَحْمَۃُ اللّٰہِ عَلَیْہِ) in the incident of Karbala.
- Learn the lesson by being aware of Hazrat Imam Zain al-Abideen (رَحْمَۃُ اللّٰہِ عَلَیْہِ) attributes, worship and austerity, and the bright aspects of religious and social services.
- Know the role of Hazrat Imam Zain al-Abideen (رَحْمَۃُ اللّٰہِ عَلَیْہِ) in fulfilling the mission of Hazrat Imam Hussain (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) after the incident of Karbala.

Introduction

Imam Ali bin Hussain bin Ali bin Abi Talib (38-94 Hijri), famously known as Imam Sajjad and Zain al-Abideen, was born in Madinah in 38 Hijri. His name was Ali, and surname was "Abul Hassan". Because of the abundance of worship, he became known as Sajjad, and Zain al-Abideen, meaning the adornment of worshipers. He (رَحْمَۃُ اللّٰہِ عَلَیْہِ) grew up under the care of his uncle Hazrat Imam Hassan (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) and his father Hazrat Imam Hussain (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ).

He (رَحْمَۃُ اللّٰہِ عَلَیْہِ) spent his entire life in seeking knowledge, worship and austerity, and guidance and reforming people. He (رَحْمَۃُ اللّٰہِ عَلَیْہِ) was extremely pious, generous, self-sacrificing, compassionate, forgiving, tolerant, kind, a model of good character and ascetic.

Passion for Knowledge

He (رَحْمَۃُ اللّٰہِ عَلَیْہِ) had a deep passion for religious knowledge. His rank in terms of knowledge and Hadith was so high that Hadiths have been quoted from him in six important books of Hadith, including Sihah al-Sitta and Musnad Ahmad ibn Hanbal. Al-Sahifa al-Sajjadiyya and Risalat al

Huquq are among his scholarly works. Hazrat Imam Zain al-Abideen (رَحْمَةُاللهِعَلَيْهِ) was one of the most honorable and high-status elders of his time, people held him in great respect and reverence. He was a great jurist of his time. Many Tabi'in (Followers of the Companions (رَضِیَاللهُتَعَالٰیعَنْهُمْ) of the Holy Prophet Hazrat Muhammad (صَلَّىاللهُعَلَيْهِوَعَلٰىاٰلِهٖوَاَصْحَابِهٖوَسَلَّمَ) have narrated blessed Hadiths from Hazrat Imam Zain al-Abideen (رَحْمَةُاللهِعَلَيْهِ). Many Tabi'in benefitted from his knowledge.

Passion of Worship

Hazrat Imam Zain al-Abideen (رَحْمَةُاللهِعَلَيْهِ) was among the greatest jurists and worshipers of Bani Hashim. At that time, he was called "Sayyid al-Abidin" the leader of worshipers in Madinah, due to his excessive of worship, he (رَحْمَةُاللهِعَلَيْهِ) was also called "Zain al-Abideen" the adornment of worshipers.

Hazrat Imam Zain al-Abideen (رَحْمَةُاللهِعَلَيْهِ) was a great worshipper and ascetic, and was awake at night. His son Abu Jafar said that his father used to pray 1000 rakats in a single day and night. His asceticism and piety were well known. His color used to turn pale during ablution. When asked about it, he said that my imagination is completely towards my Creator and Lord, and I am in this state because of His majesty and awe. The state of prayer was such standing continuously would cause swelling in the feet, and excessive prostration would cause marks on the forehead. The color remained pale due to nightly worship. His body would tremble during prayer.

Good Morals

Hazrat Imam Zain al-Abideen (رَحْمَةُاللهِعَلَيْهِ) habits included kindness to relatives, generosity, and secret charity. He used to avoid doubtful things. Once the maid was helping him perform ablution when the pot slipped from her hand and hit his face, which injured his face. As he raised his head and looked at her, she recited a blessed verse containing the virtue of forgiveness and mercy, upon hearing which he not only forgave her but said: Go, you are free for the sake of Allah Almighty.

Generosity

Hazrat Imam Zain al-Abideen (رَحْمَةُاللهِعَلَيْهِ) used to carry food and provisions on his back at night and head towards the homes of the needy. He used to say: "Secret charity extinguishes the fire of the wrath of the Lord." He got marks on his back because of carrying those bags. When he died, those marks were seen on his body while giving ritual bath. When a needy person would come to him, he would say: "Charity reaches Allah Almighty before it reaches the needy person." One year when he intended to perform Hajj, his sister Sakina bint Hussain (Rehmat Ullah Alayha) prepared a travel expense of one thousand dirhams. When he reached the place of Hara, that travel expense was presented to him. He (رَحْمَةُاللهِعَلَيْهِ) distributed it among the needy. When he passed away from this world, people came to know that he had supporting a hundred families. When a needy person came to him, he used to say: "Praise be to the person who is transferring the expenses of my journey for the Hereafter."

Hazrat Imam Zain al-Abideen (رَحْمَةُاللهِعَلَيْهِ) was extremely generous and a spender in good deeds. He had twice given all his wealth in charity in the way of Allah Almighty. He used to say that when I see a Muslim brother, I ask Allah Almighty for heaven for him, so how in the world can I deal with him in a miserly way? There were some poor families in Madinah whose food and drink

would be managed overnight, and the giver was not known. Time passed and around a hundred houses in the city of Madinah kept getting supplies from unseen hands. When he died, the needy families also stopped receiving rations. Then it was revealed that the hidden charity giver was Hazrat Imam Ali Zain al-Abideen (رَحْمَةُ اللهِ عَلَيْهِ).

Karbala Incident

Hazrat Imam Zain al-Abideen (رَحْمَةُ اللهِ عَلَيْهِ) was 24 years old at the time of the Karbala incident. He was part of Hazrat Hussain's (رَضِيَ اللهُ تَعَالٰى عَنْه) caravan going to Karbala but he was ill. When Hazrat Imam Hussain (رَضِيَ اللهُ تَعَالٰى عَنْه) was martyred, some wanted to kill him too, but someone said: "Subhaan Allah! Do you want to kill such a young man who is sick, and he did not even participate in the battle against us?" At that moment, Umar bin Saad came and said that no one should abuse these women and this sick, after that they were taken to Damascus. When Yazid's army captured the Ahl al-Bayt and moved them to Kufa, Hazrat Imam Zain al-Abideen (رَحْمَةُ اللهِ عَلَيْهِ) clarified the facts and interpreted the situation through his sermons. After a short stay in Damascus, he was sent back to Madinah with his family.

Death

Hazrat Imam Zain al-Abideen (رَحْمَةُ اللهِ عَلَيْهِ) lived for 34 years after the incident of Karbala and during which he often remembered the sufferings of the martyrs of Karbala. He remained in this state until he left this world. Eleven boys and four girls were born to him, among whom Hazrat Imam Muhammad Baqir (رَحْمَةُ اللهِ عَلَيْهِ) and Hazrat Zaid (رَحْمَةُ اللهِ عَلَيْهِ) are famous. This heir of the family of prophecy followed the Sunnah of the Holy Prophet (عَلٰى نَبِيِّنَا وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) all his life, eventually he welcomed death. Hazrat Imam Zain al-Abideen (رَحْمَةُ اللهِ عَلَيْهِ) passed away from this mortal world to the immortal world on Tuesday 14 Rabi Al-Awwal 94 Hijri. The funeral was held in Jannat al-Baqi, and his blessed grave is also in Jannat al-Baqi.

EXERCISE

A. Choose the correct answer.

1. What is the name of Hazrat Imam Zain al-Abideen's (رَحْمَةُ اللهِ عَلَيْهِ) father?

(a) Hazrat Imam Hassan (رَضِيَ اللهُ تَعَالٰى عَنْه)
(b) Hazrat Imam Hussain (رَضِيَ اللهُ تَعَالٰى عَنْه)
(c) Hazrat Ali (رَضِيَ اللهُ تَعَالٰى عَنْه)
(d) Hazrat Jafar (رَضِيَ اللهُ تَعَالٰى عَنْه)

2. Why did Hazrat Imam Zain al-Abideen's (رَحْمَةُ اللهِ عَلَيْهِ) become famous with the title Sajjad and in which year of Hijri was he born?

(a) Because of the abundance of stay
(b) Because of the abundance of generosity
(c) Because of the abundance of prostration
(d) Because of knowledge and virtue

3. What is the surname of Hazrat Imam Zain al-Abideen's (رَحْمَةُ اللهِ عَلَيْهِ)?

(a) Abu al-Hassan
(b) Abu Hurayra

(c) Abu Abdullah (d) Abu Jafar

4. **Why Hazrat Imam Zain al-Abideen's (رَحْمَةُاللّٰہِعَلَیْہِ) could not participate in the battle of Karbala?**

(a) Because of young age (b) Due to lack of war equipment

(c) Because of women's care (d) Due to illness

5. **Where is the blessed grave of Hazrat Imam Zain al-Abideen's (رَحْمَةُاللّٰہِعَلَیْہِ)?**

(a) Jannat al-Mualla (b) Jannat al-Baqi

(c) Najf al-Ashraf (d) Karbala-e-Mualla

B. Give short answers.

(i) Write the family introduction of Hazrat Imam Zain al-Abideen (رَحْمَةُاللّٰہِعَلَیْہِ).

(ii) Write a short note about Hazrat Imam Zain al-Abideen's (رَحْمَةُاللّٰہِعَلَیْہِ) passion for knowledge.

(iii) How did Hazrat Imam Zain al-Abideen (رَحْمَةُاللّٰہِعَلَیْہِ) treat the maid?

(iv) How old was Hazrat Imam Zain al-Abideen (رَحْمَةُاللّٰہِعَلَیْہِ) at the time of Karbala incident?

C. Answer in detail.

(i) What do you know about Hazrat Imam Zain al-Abideen's (رَحْمَةُاللّٰہِعَلَیْہِ) generosity?

(ii) Mention the worship of Hazrat Imam Zain al-Abideen (رَحْمَةُاللّٰہِعَلَیْہِ).

(iii) What guidance can we gain from Hazrat Imam Zain al-Abideen's good character for our practical lives.

Activities for Students

- Write an informative note on the life circumstances of Hazrat Imam Zain al-Abideen (رَحْمَةُاللّٰہِعَلَیْہِ), including his personal information as well as his scholarly services and distinguished features.
- Find the incidents based on the morals and character of Hazrat Imam Zain al-Abideen (رَحْمَةُاللّٰہِعَلَیْہِ) and present the practical lessons they provide to your classmates.

Activities for Teachers

- Facilitate a group discussion on Hazrat Imam Zain al-Abideen's (رَحْمَةُاللّٰہِعَلَیْہِ) life, character, and teachings.

LESSON

41

Hazrat Zaid bin Ali (رَحْمَةُاللّٰہِعَلَیْہِ)

Learning Outcomes

After studying this lesson, students will be able to:

Gain knowledge about the status, character, and personality of Hazrat Zaid bin Ali (رَحْمَةُاللّٰہِعَلَیْہِ) and incorporate his exemplary life into their own practical lives.

- Learn about the life events of Hazrat Zaid bin Ali (رَحْمَةُاللّٰہِعَلَیْہِ).
- Gain insight into his (رَحْمَةُاللّٰہِعَلَیْہِ) character and personality.
- Learn about his (رَحْمَةُاللّٰہِعَلَیْہِ) attributes, knowledge, understanding of religion, devotion, piety, and the significant aspects of your religious and social contributions, drawing valuable lessons from them.

Introduction

Hazrat Zaid bin Ali (رَحْمَةُاللّٰہِعَلَیْہِ) was born in Madinah Munawwara in 80 Hijri. His (رَحْمَةُاللّٰہِعَلَیْہِ) mother's name was Jayda or Huriya al-Sindhi. She was a pious and righteous woman. Hazrat Zaid (رَحْمَةُاللّٰہِعَلَیْہِ) was the eldest among his siblings. He (رَحْمَةُاللّٰہِعَلَیْہِ) is known as Zaid Shaheed. His (رَحْمَةُاللّٰہِعَلَیْہِ) famous titles are Halif al-Quran, Istiwana al-Masjid, al-Shaheed, and Faqih Ahl al-Bayt. He (رَحْمَةُاللّٰہِعَلَیْہِ) is considered among the Tabiun. He (رَحْمَةُاللّٰہِعَلَیْہِ) was a highly righteous, pious, and devout person, as well as a scholar of great knowledge and dignity. He (رَحْمَةُاللّٰہِعَلَیْہِ) possessed all the scholarly and spiritual qualities that distinguished the Ahl al-Bayt. His (رَحْمَةُاللّٰہِعَلَیْہِ) esteemed personality was elevated to the rank of Imamate in the knowledge of the Quran, Hadith, and Fiqh (Islamic jurisprudence). He (رَحْمَةُاللّٰہِعَلَیْہِ) memorized the Quran at a young age and spent a significant part of his life in its recitation and contemplation. He (رَحْمَةُاللّٰہِعَلَیْہِ) was also an expert in a specific Quranic recitation, which is why he (رَحْمَةُاللّٰہِعَلَیْہِ) was called Halif al-Quran.

Scholarly Excellence

He (رَحْمَةُاللّٰہِعَلَیْہِ) grew up in an environment of piety, knowledge, and understanding. He (رَحْمَةُاللّٰہِعَلَیْہِ) remained under the tutelage of his father, Imam Zain-ul-Abidin (رَحْمَةُاللّٰہِعَلَیْہِ), for fifteen years. After his father's demise in 95 Hijri, he stayed with his brother, Imam Baqir (رَحْمَةُاللّٰہِعَلَیْہِ). He (رَحْمَةُاللّٰہِعَلَیْہِ) narrated Hadith from Hazrat Jabir bin Abdullah (رَضِیَاللّٰہُتَعَالٰیعَنْہ). Hazrat Imam Zaid (رَحْمَةُاللّٰہِعَلَیْہِ) was counted among the leading scholars of Madinah. He (رَحْمَةُاللّٰہِعَلَیْہِ) was an expert in various religious sciences. He (رَحْمَةُاللّٰہِعَلَیْہِ) had complete mastery over Quranic recitation, Quranic sciences, beliefs,

theories, and Islamic theology.

Hazrat Zaid (رَحْمَةُ اللهِ عَلَيْهِ) was intelligent and talented from childhood. He (رَحْمَةُ اللهِ عَلَيْهِ) attained the heights of knowledge and understanding under the guidance of his revered father. When he (رَحْمَةُ اللهِ عَلَيْهِ) came to Kufa, he engaged in scholarly discussions with eminent jurists like Abdur Rahman bin Abi Layla, Abu Hanifa, Sufian al-Thawri, and Sulaiman al-Amash (رَحْمَةُ اللهِ عَلَيْهِمْ), and they all benefitted from his (رَحْمَةُ اللهِ عَلَيْهِ) knowledge. Imam Jafar al-Sadiq (رَحْمَةُ اللهِ عَلَيْهِ) says, by Allah, he was a scholar of the Book of Allah, a scholar of His religion, and were the most mindful of fulfilling the rights of kinship. He (رَحْمَةُ اللهِ عَلَيْهِ) left behind no one like him (in knowledge and excellence) to guide us in this world and the hereafter. Imam Shabi (رَحْمَةُ اللهِ عَلَيْهِ) says: No woman has given birth to anyone more knowledgeable, more courageous, and more righteous than Imam Zaid (رَحْمَةُ اللهِ عَلَيْهِ). Imam Abu Hanifa is counted among his disciples. Imam Abu Hanifa says: I have not found anyone more knowledgeable, learned, eloquent, and fluent than Zaid bin Ali (رَحْمَةُ اللهِ عَلَيْهِ).

A large number of narrations have been transmitted from him in Al-Sihah al-Sitta and other books of Hadith. A book of Hadith, "Musnad Imam Zaid", is also attributed to him, which is also referred to as "Al-Majmu'".

Life and Character

Imam Zaid (رَحْمَةُ اللهِ عَلَيْهِ) possessed a very beautiful and dignified personality. Along with his spiritual and moral excellence, he (رَحْمَةُ اللهِ عَلَيْهِ) was also an heir to the courage of Hazrat Ali (رَضِيَ اللهُ تَعَالٰى عَنْهُ). He (رَحْمَةُ اللهِ عَلَيْهِ) invited people to follow the Quran and Sunnah, to fight against oppressors, to support the deprived, and to help the needy. Knowledge, morals, and worship were the hallmarks of his (رَحْمَةُ اللهِ عَلَيْهِ) personality. He (رَحْمَةُ اللهِ عَلَيْهِ) was not oonly renowned for piety, righteousness, and generosity but also unparalleled in bravery and courage. He (رَحْمَةُ اللهِ عَلَيْهِ) had mastery over divine commandments and Islamic legal matters. He (رَحْمَةُ اللهِ عَلَيْهِ) was so deeply moved by the fear of Allah that tears would flow from your eyes. When he (رَحْمَةُ اللهِ عَلَيْهِ) prayed and supplication in the court of Allah, he would become completely immersed in it. Yahya bin Zaid (رَحْمَةُ اللهِ عَلَيْهِ) states that he was such a devoted worshipper that he would spend entire nights in prayer and fast during the days.

Upholding Religion

He (رَحْمَةُ اللهِ عَلَيْهِ) led a rebellion in 122 Hijri in Kufa for the purpose of enjoining good and forbidding evil. During the reign of Hisham bin Abdul Malik, the state was engulfed in division and turmoil, and the oppression of the ruling regime was at its peak. In this context, Hazrat Zaid bin Ali (رَحْمَةُ اللهِ عَلَيْهِ) raised the banner of truth and righteousness against the oppressive government, attracting people to pledge allegiance to him (رَحْمَةُ اللهِ عَلَيْهِ) in large numbers. Approximately forty thousand individuals from Kufa pledged their allegiance to him (رَحْمَةُ اللهِ عَلَيْهِ).

Hazrat Zaid (رَحْمَةُ اللهِ عَلَيْهِ) wrote a letter to Imam Abu Hanifa (رَحْمَةُ اللهِ عَلَيْهِ), inviting him to join the struggle against tyranny. Imam Abu Hanifa (رَحْمَةُ اللهِ عَلَيْهِ) sent financial support and assisted to the best of his ability. When the governor of Kufa came to confront them, a significant number of Hazrat Zaid's (رَحْمَةُ اللهِ عَلَيْهِ) supporters were confined to a mosque. Despite this, Hazrat Zaid's (رَحْمَةُ اللهِ عَلَيْهِ) determination did not falter, and he stood steadfast on the battlefield. Ultimately, an arrow struck his (رَحْمَةُ اللهِ عَلَيْهِ) forehead, and he (رَحْمَةُ اللهِ عَلَيْهِ) succumbed to his wounds, attaining martyrdom. Hazrat Zaid was martyred on the 3rd of Safar, 122 AH. His resting place is located approximately 30

kilometers from Kufa, in a city known as Al-Kifl.

Hazrat Zaid (رَحْمَةُاللهِعَلَيْهِ), along with his scholarly, spiritual, and intellectual contributions, adhered to the Quranic injunction of enjoining good and forbidding evil, and the way of the Holy Prophet (خَاتَمُالنَّبِيِّيْنَ صَلَّى اللهُعَلَيْهِوَعَلٰى اٰلِهٖوَاَصْحَابِهٖوَسَلَّمَ) by confronting the forces of oppression and tyranny. He (رَحْمَةُاللهِعَلَيْهِ) embraced martyrdom on the battlefield, achieving eternal glory, much like his grandfather, Imam Hussain (رَضِيَ اللهُ تَعَالٰى عَنْهُ). His (رَحْمَةُاللهِعَلَيْهِ) martyrdom had a profound impact on the people of Khorasan, eventually leading them to overthrow the ruling regime in 132 Hijri. This uprising resulted in the establishment of the Abbasid Caliphate.

The purpose of Hazrat Zaid's (رَحْمَةُاللهِعَلَيْهِ) struggle was to uphold the word of Allah, strive against oppression, and defend the truth. His knowledge, worship, character, and perseverance stand as a shining example for us. It is our duty to adorn ourselves with knowledge and virtuous character, and to stand firmly for the truth with patience and steadfastness. We should make the reformation of society and the struggle against evil our ultimate goal. Our lives, wealth, and time should be dedicated to the path of enjoining good and forbidding evil. Moreover, we must not hesitate to make any sacrifice for the service and propagation of religion.

EXERCISE

A. Choose the correct answer.

1. **Hazrat Zaid bin Ali (رَحْمَةُاللهِعَلَيْهِ) was martyred in the year:**
   (a) 120 Hijri (b) 121 Hijri (c) 122 Hijri (d) 123 Hijri
2. **The shrine of Hazrat Zaid bin Ali (رَحْمَةُاللهِعَلَيْهِ) is in the city of:**
   (a) Kufa (b) Basra (c) Al-Kafl (d) Najaf
3. **Why couldn't Hazrat Zaid bin Ali (رَحْمَةُاللهِعَلَيْهِ) defeat the government forces?**
   (a) Lack of weapons (b) Lack of troops
   (c) Encirclement of supporters (d) Lack of discipline

B. Write short answers to the following questions.

(i) Where is Hazrat Zaid bin Ali (رَحْمَةُاللهِعَلَيْهِ) buried?
(ii) Write about Hazrat Zaid bin Ali's (رَحْمَةُاللهِعَلَيْهِ) passion for worship.
(iii) Write the name of the book of Hazrat Zaid bin Ali (رَحْمَةُاللهِعَلَيْهِ).
(iv) Which jurists benefited from Hazrat Zaid bin Ali (رَحْمَةُاللهِعَلَيْهِ)?

C. Write detailed answers to the following questions.

(i) Explain the spiritual and intellectual virtues of Hazrat Zaid bin Ali (رَحْمَةُاللهِعَلَيْهِ).
(ii) Write about Hazrat Zaid bin Ali's (رَحْمَةُاللهِعَلَيْهِ) efforts to upholding the religion.
(iii) What practical lessons can we learn from the life of Hazrat Zaid bin Ali (رَحْمَةُاللهِعَلَيْهِ)?

Activities for Students

- Create an informative chart on the life of Hazrat Zaid bin Ali (رَحْمَةُاللّٰہِعَلَیْہِ), including his name, parentage, birth, titles, age, number of narrated hadiths, children, demise, and distinctive characteristics.

Activities for Teachers

- Organize a discussion among students on the scholarly, religious, and Jihadi contributions of Hazrat Zaid bin Ali (رَحْمَةُاللّٰہِعَلَیْہِ).

LESSON

42

Hazrat Abu Musa al-Ashari (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ)

Learning Outcomes

After reading this lesson, the students will be able to:

Get familiar with the position, status, character and life of Hazrat Abu Musa al-Ashari (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ), and adopt his role in practical life.

- Get an overview of the life circumstances of Hazrat Abu Musa al-Ashari (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ).
- Gain awareness of his distinctive qualities as a result of the Holy Prophet's (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) training.
- Get familiar with the morals and attributes of Hazrat Abu Musa al-Ashari (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ).
- Understand Hazrat Abu Musa al-Ashari's (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) attribute of sweet melodious voice.
- Evaluate the religious and academic services of Hazrat Abu Musa al-Ashari (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) concerning the Holy Quran and the Haidth-e-Nabawi.

Introduction

Each and every member of the illustrious group of the Companions (رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمْ) is an unique example of excellent character and conduct. Among this is the name of Hazrat Abu Musa al-Ashari (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ). He (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) is considered one of the esteemed Companions (رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمْ). His (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) name was Abdullah, surname was Abu Musa, and father's name was Qais. He (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) was born in a family called "Ashar" of Qahtan tribe in Yemen.

Hazrat Abu Musa al-Ashari (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) traveled to Makkah from Yemen and where he embraced the light of Islam. He (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) established an alliance with Abd Shams tribe in Makkah and then came to his homeland to tell this good news to his relatives and friends. He (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) was an influential nobleman of the Ashari family, so his invitation to truth quickly gained widespread acceptance.

The Holy Prophet (عَلَیْہِ اللّٰہُ عَلٰی وَسَلَّمَ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ) sent an military expedition to Autas, and Hazrat Abu Musa al-Ashari (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) was apart of it. After the martyrdom of the leader of the army Hazrat Abu Amir

al-Ashari (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ), Hazrat Abu Musa al-Ashari (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) took over the command of army himself, and led to victory.

He (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) served the Islamic state as a representative and governor during the times of all four rightly guided Caliphs. During the Caliphate of Hazrat Abu Bakar Siddiq (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ), he (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) was appointed the governor of the Yemeni territories, and fought the apostates there very bravely. During the Caliphate of Hazrat Umar Farooq (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ), his political role became ever more prominent. Hazrat Umar (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) appointed him the governor of Basra. The regions of Ahvaz, Nahavand, and Isfahan were incorporated into the Islamic Empire because of his military expertise skills. Hazrat Usman Ghani (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) also kept him as the governor of Basra during his Caliphate. He was also the governor of Basra during the early period of Hazrat Ali's (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) Caliphate, and then he withdrew from the affairs of the kingdom.

360 Hadiths have been narrated from Hazrat Abu Musa al-Ashari (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ). He had very sweet melodious voice. Once the Holy Prophet (خَاتَمُ النَّبِیّٖنَ صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ) heard the Holy Quran in his voice and said: "Allah has blessed him with the melodious voice of Prophet Dawud." Hazrat Umar (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) would request him to recite the Quran due to his melodious voice. He was a person of intelligence, wisdom, and understanding. He excelled in solving complex problems. After embracing Islam, Hazrat Abu Musa al-Ashari (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) took an active part in the propagation of Islam, and in jihad for the sake of Allah. He passed away from the mortal world to the immortal world in 44 Hijri.

LESSON

43

Hazrat Abdullah ibn Amr ibn al-Aas (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ)

Learning Outcomes

After reading this lesson, the students will be able to:

Get familiar with the position, status, character and life of Hazrat Abdullah ibn Amr ibn al-Aas (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) and adopt his role in practical life.

- Get an overview of the life circumstances of Hazrat Abullah ibn Amr ibn al-Aas (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ).
- Gain awareness of his distinctive qualities as a result of the Holy Prophet's (خَاتَمُ النَّبِیّٖنَ صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ) training.
- Get familiar with the morals and attributes of Hazrat Abd Allah ibn Amr ibn al-Aas (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ).
- Evaluate the religious and academic services of Hazrat Abullah ibn Amr ibn al-Aas (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) concerning the Holy Quran and the Haidth-e-Nabawi.
- Familiarize themselves with the worship and discipline of Hazrat Abdullah ibn Amr ibn al-Aas (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ).
- Get information about Hazrat Abullah ibn Amr ibn al-Aas's (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) collection of hadith "Sahifah al-Sadiqah".

Introduction

Hazrat Abdullah ibn Amr ibn al-Aas (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) was a great companion. His (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) father, Hazrat Amr ibn al-Aas (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ), was also one of the Companions of the Holy Prophet (خَاتَمُ النَّبِیّٖنَ صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ), and one of the chiefs of Quraish. Several of his surnames are known, Abu Muhammad, Abu Abdur Rahman, and Abu Nasir. Before Islam, his name was Al-Aas, the Messenger of Allah (خَاتَمُ النَّبِیّٖنَ صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ) changed it to Abdullah.

After accepting Islam, Hazrat Abullah (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) participated in Expeditions (Ghazwat). After the demise of the Messenger of Allah (خَاتَمُ النَّبِیّٖنَ صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ), Hazrat Abullah (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) participated in the conquest of Syria and participated in the Battle of Yarmuk. He fought bravely in this great battle. Hazrat Amr ibn al-Aas (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) entrusted him with leadership standard during the battle.

Hazrat Abdullah ibn Amr ibn al-Aas (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) was among those who were very diligent and efforted in worship. Whatever time he had left after spending in the company of the Messenger of Allah (خَاتَمُ النَّبِیّٖنَ صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ), was spent in remembrance of Allah Almighty. The day was usually spent in fasting, and the night was spent in worship. He was so fond of recitation that he used to finish the

Holy Quran every third day.

Hazrat Abullah ibn Amr ibn al-Aas (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) was often present in the Holy Prophet's (خَاتَمُ النَّبِیّٖنَ صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ) service, and used to write down whatever he heard from the Holy Prophet (خَاتَمُ النَّبِیّٖنَ صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ). Once some elders of Quraish forbade him and said: "The Messenger of Allah (خَاتَمُ النَّبِیّٖنَ صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ) is sometimes in a state of relaxation and sometimes in a state of anger. Do not write all." When Hazrat Abdullah ibn Amr ibn al-Aas (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) told this to the Holy Prophet (خَاتَمُ النَّبِیّٖنَ صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ), he (خَاتَمُ النَّبِیّٖنَ صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ) said: "By Him in Whose possession is my soul, nothing but the truth comes out of this mouth, so continue writing." He (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) was a proficient reciter and scholar of the Holy Quran. He narrated many Hadiths. In addition to his mother tongue, he (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) was also proficient in Syriac, and studied the Torah and the Bible. The amount of collection of Hadiths of the Holy Prophet (خَاتَمُ النَّبِیّٖنَ صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ) that he had, can be estimated from the fact that the Hazrat Abu Huraira (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) even admitted that and said: "Abdullah ibn Amr ibn al-Aas (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) possessed a greater number of narrations than himself, since Abdullah (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) diligently wrote every Hadith he heard."

He (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) named the collection of sayings of the Messenger of Allah (خَاتَمُ النَّبِیّٖنَ صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ) as "Sahifah al-Sadiqah". In fact, when he (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) was asked a question about which he (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) did not recall anything, he (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) used to answer by looking into it. Hazrat Abdullah ibn Amr (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) was very fond of this collection.

Hazrat Abdullah ibn Amr's (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) teaching circle was very vast, people used to travel from faraway countries to attend his service for knowledge of Hadith. Wherever he (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) went, a crowd of knowledge-seeker fans would gather around him. Hazrat Abdullah ibn Amr (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) died in Fustat in 65 Hijri at the age of 92.

LESSON

44

Hazrat Amr bin Umayyah
(رَضِیَ اللّٰہُ تَعَالٰی عَنْہ)

Learning Outcomes

After reading this lesson, the students will be able to:

Get familiar with the position, status, character and life of Hazrat Amr bin Umayyah (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ), and adopt his role in practical life.

- Get an overview of the life circumstances of Hazrat Amr bin Umayyah (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ).
- Gain awareness of his distinctive qualities as a result of the Holy Prophet's (خَاتَمُ النَّبِیِّیْنَ صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ) training.
- Get familiar with the morals and attributes of Hazrat Amr bin Umayyah (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ).
- Evaluate the religious and academic services of Hazrat Amr bin Umayyah (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) concerning the Holy Quran and the Haidth-e-Nabawi.
- Analyze the events of Hazrat Amr bin Umayyah's (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) diplomacy.

Introduction

His name was Amr and his surname was Umayyah. He (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) embraced Islam after the Battle of Uhud. He (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) was one of the famous and well-known figures of Arabs in terms of courage, bravery and nobility. Quraish of Makkah considered him very intelligent. The Holy Prophet (خَاتَمُ النَّبِیِّیْنَ صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ) used to entrust important matters to him.

After converting to Islam, the first even he participated was the Expedition of Bir Mauna. The Holy Prophet (خَاتَمُ النَّبِیِّیْنَ صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ) appointed a group of seventy reciters to preach and teach the people of Bir Mauna. The tribes of Asiya, Ral and Zakwan etc. rebelled and martyred all of them except Hazrat Amr bin Umayyah (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ). He was captured alive. Hazrat Amr bin Umayyah (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) was spared by Amir bin Tufail saying that my mother had vowed to free a slave, so I am freeing you. The Holy Prophet (خَاتَمُ النَّبِیِّیْنَ صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ) sent Hazrat Amr bin Umayyah (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) to Makkah to collect the body of Hazrat Khubaib (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ).

In 6 Hijri, the Holy Prophet (خَاتَمُ النَّبِیِّیْنَ صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ) sent him to Najashi with a letter of invitation to Islam. Along with this, he was entrusted with the responsibility of bringing the refugees of Abyssinia safely to Madinah, which he did very well. In the letter that the Holy Prophet (خَاتَمُ النَّبِیِّیْنَ صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ) sent through him (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ), there was also a message of marriage to Hazrat Umm Habiba (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا). Hazrat Umm Habiba (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا) was living in Abyssinia during those days.

Hazrat Amr bin Umayyah (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) narrated many Hadiths which are present in the books of Hadith. He (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) had three sons, Jafar, Abdullah and Fazal. He died in Madinah in 60 Hijri.

EXERCISE

A. Choose the correct answer.

1. **What was the name of Hazrat Abdullah ibn Amr ibn al-Aas's (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) book?**
   (a) Sahifa Alawiya (b) Sahifa al-Faqhiya
   (c) Sahifah al-Sadiqah (d) Sahifa al-Aadla
2. **What was the reason for Hazrat Abu Musa al-Ashari's (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) fame?**
   (a) Recitation (b) Hadith (c) Jurisprudence (d) Jihad
3. **To which country's ruler Hazrat Amr bin Umayyah (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) delivered the letter of invitation to Islam?**
   (a) Yemen (b) Abyssinia (c) Syria (d) Iran
4. **Hazrat Abu Musa al-Ashari (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ), was appointed to what position during the time of Rashidun Caliphate?**
   (a) Governor (b) General (c) Commander (d) Ambassador

B. Give short answers.

(i) Write the name and surname of Hazrat Abu Musa al-Ashari (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ).
(ii) When did Hazrat Abdullah ibn Amr ibn al-Aas (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) die and where was he buried?
(iii) What is meant by Sahifa al-Sadiqah?
(iv) Which companion was given a sweet melodious voice like Hazrat Dawud (عَلَیْہِ السَّلَام)?

C. Answer in detail.

(i) Write about Hazrat Abu Musa al-Ashari's (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) passion for Quran recitation.
(ii) Write about Hazrat Abdullah ibn Amr ibn al-Aas's (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) passion for knowledge and worship.
(iii) How did the incident of Bir Mauna happen, what lesson can be learned from it? What should be done to avoid such incidents in today's era?

Activities for Students

- Make an informational chart containing the life history of the above-mentioned Companions (رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمْ), including their names, parentage, birth, titles, age, number of narrated Hadiths, children, deaths, and distinctive features.

Activities for Teachers

- Organize a quiz competition on the life and character of the above-mentioned Companions (رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمْ). Tell the students about Hadith editing in the light of Sahifah al-Sadiqah. Indicate the geographical distance from Madinah to Abyssinia, and Rome with the help of Google Map/Map/Globe.

LESSON

45

Hazrat Amr bin al-Aas
(رَضِیَ اللّٰہُ تَعَالٰی عَنْہ)

Learning Outcomes

After studying this lesson, students will be able to:

Gain an understanding of the status and personality of Hazrat Amr bin al-Aas (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ), as well as familiarize themselves with his life and character, enabling them to adopt his exemplary role in practical life:

- Gain a brief understanding of the life events of Hazrat Amr bin al-Aas (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ).
- Gain awareness of the distinctive qualities developed in him as a result of the Holy Prophet's (عَائِذًا لَّهُمْ بِيْتِهِنَّ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) teaching and training.
- Gain an understanding of the morals and qualities of Hazrat Amr bin al-Aas (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ).
- Understand the diplomatic skills of Hazrat Amr bin al-Aas (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ).
- Analyze the religious and Jihad-related contributions of Hazrat Amr bin al-Aas (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) with reference to the Quran and Hadith.

Introduction

Hazrat Amr bin Al-Aas (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) was the conqueror of Egypt and a Companion of the Holy Prophet (عَائِذًا لَّهُمْ بِيْتِهِنَّ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ). His name was Amr, and his kunyah (honorific title) was Abu Abdullah and Abu Muhammad. His father's name was al-Aas, and his mother's name was Nabigha. The family of Amr bin al-Aas (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ), "Banu Sahm," had been honorable since the pre-Islamic era. In the political system of the Quraish, the responsibility for legal cases was held by this family.

Acceptance of Islam

Hazrat Amr bin al-Aas (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) was impressed with Islam after the Battle of the Trench. Upon pondering the teachings of Islam, the truth of Islam became apparent to him. During this time, he went to the Najashi (the King of Abyssinia), the king encouraged him to believe in the Holy Prophet (عَائِذًا لَّهُمْ بِيْتِهِنَّ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) and said, "Amr! Listen to me and follow him." Amr bin al-Aas (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) says that he accepted Islam at the hands of Najashi and set out to pledge allegiance to Islam at the blessed hand of the Messenger of Allah (عَائِذًا لَّهُمْ بِيْتِهِنَّ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ). On the way, I met Khalid bin Walid (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ), who was coming from Makkah Mukarramah and also heading to Madinah Munawwarah to accept Islam. So, we both went together to present ourselves before the Messenger of Allah (عَائِذًا لَّهُمْ بِيْتِهِنَّ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ). First, Khalid bin Walid (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) pledged allegiance, and then I approached and said, "O Messenger of Allah (عَائِذًا لَّهُمْ بِيْتِهِنَّ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ), I will pledge allegiance, but on the condition that my past and future sins are

forgiven. The Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) said, "Amr, pledge allegiance, for Islam erases all past sins." Upon this, I pledged allegiance. After accepting Islam, he (رَضِيَ اللهُ تَعَالَى عَنْهُ) returned to Makkah Mukarramah and soon migrated to Madinah Munawwarah.

Religious and Jihadi Services

The chapter of Jihad in the way of Allah holds a very prominent place in the life of Hazrat Amr bin Al-Aas (رَضِيَ اللهُ تَعَالَى عَنْهُ). Whenever even the slightest danger arose in Madinah, his sword would immediately come out of its sheath. After accepting Islam, he wholeheartedly dedicated himself to opposing disbelief and polytheism. The Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) sent Amr bin al-Aas (رَضِيَ اللهُ تَعَالَى عَنْهُ) to the tribes of Dhat al-Salasil, Bani Bali, and Bani Uzrah to invite them to Islam and encourage them to embrace the faith.

After the conquest of Makkah, the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) appointed Amr bin al-Aas (رَضِيَ اللهُ تَعَالَى عَنْهُ) to demolish the idol Suwa of Banu Hazil. Upon reaching there, he (رَضِيَ اللهُ تَعَالَى عَنْهُ) destroyed that idol. In this way, the service of taking the letters of invitation of the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) to the rulers of Oman, Ubaid and Jaifr, was entrusted to Amr bin al-Aas (رَضِيَ اللهُ تَعَالَى عَنْهُ), upon which both of them embraced Islam. The Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) appointed Amr ibn al-Aas (رَضِيَ اللهُ تَعَالَى عَنْهُ) as the governor here, and he remained here until the demise of the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ).

During the Caliphate of Hazrat Abu Bakar Siddique (رَضِيَ اللهُ تَعَالَى عَنْهُ), he (رَضِيَ اللهُ تَعَالَى عَنْهُ) conquered Damascus, Palestine, Syria, etc., and advanced towards Egypt and gained complete control over Egypt and Alexandria.

Morals and Habits

The testimony of the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) himself about the strength of faith of Hazrat Amr bin al-Aas (رَضِيَ اللهُ تَعَالَى عَنْهُ) is narrated in this way: "The two sons of Aas, Hisham and Amr, are believers." (Musnad Ahmad: 7699). On one occasion, he (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) said, "Amr bin Al-Aas (رَضِيَ اللهُ تَعَالَى عَنْهُ) is among the righteous people of Quraish." (Jami at-Tirmidhi: 3780). He (رَضِيَ اللهُ تَعَالَى عَنْهُ) used to give charity very generously in the way of Allah. The Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ خَاتَمُ النَّبِيِّينَ) himself praised him and prayed for his mercy and forgiveness. He was truthful by nature and spoke the truth fearlessly.

Knowledge and Ijtihad

Hazrat Amr bin al-Aas (رَضِيَ اللهُ تَعَالَى عَنْهُ) had a special fondness for the Holy Quran, and he recited the Quran very clearly and distinctly. He (رَضِيَ اللهُ تَعَالَى عَنْهُ) sought guidance from the Quran and Hadith in all matters, and then used ijtihad (independent reasoning). Along with his military engagements, he (رَضِيَ اللهُ تَعَالَى عَنْهُ) also performed the duty of teaching and preaching. The number of his (رَضِيَ اللهُ تَعَالَى عَنْهُ) narrations is 39. He did not confine this wealth of Hadith to himself alone, but also conveyed it to other Muslims. The number of those who benefitted from him is also considerable. After the success of the expedition of Zaat al-Salasil, he (رَضِيَ اللهُ تَعَالَى عَنْهُ) stayed there and continued to educate the new Muslims. He (رَضِيَ اللهُ تَعَالَى عَنْهُ) had a good taste in eloquence, rhetoric, and literature. He (رَضِيَ اللهُ تَعَالَى عَنْهُ) was one of the best writers of his time. Many examples of his eloquence and rhetoric are mentioned in historical books.

Wisdom and Politics

In terms of intellect, wisdom, and political strategy, Hazrat Amr bin al-Aas (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) was counted among those select individuals who were regarded as astute leaders throughout Arabia. The Holy Prophet (صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ) himself praised his sound judgment, and Hazrat Umar (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) often entrusted him with significant missions due to his strategic acumen and bravery.

Demise

Hazrat Amr bin al-Aas (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) fell ill on 1st Shawwal, 43 AH (corresponding to 663 CE), while still serving as the governor of Egypt. He passed away reciting "La ilaha illallah" (There is no god but Allah), surrendering his soul to the Creator. He lived to the age of eighty. After the Eid-ul-Fitr prayer, his son led his funeral prayer, and he was laid to rest in Muqattam, Egypt.

LESSON

46

Hazrat Jabir bin Abdullah

(رَضِیَ اللّٰہُ تَعَالٰی عَنْہ)

Learning Outcomes

After studying this lesson, students will be able to:

- Gain an understanding of the status and personality of Hazrat Jabir bin Abdullah (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ), as well as familiarize themselves with his life and character, enabling them to adopt his exemplary role in practical life.
- Gain a brief understanding of the life events of Hazrat Jabir bin Abdullah (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ).
- Gain awareness of the distinctive qualities developed in him as a result of the Holy Prophet's (عَائَمُ النَّبِیِّیْنَ صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ) teaching and training.
- Gain an understanding of the morals and qualities of Hazrat Jabir bin Abdullah (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ).
- Gain an understanding of the knowledge and Jihad in the way of Allah of Hazrat Jabir bin Abdullah (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ).
- Learn about the event of Hazrat Jabir bin Abdullah (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) taking care of his sisters.
- Analyze the events related to Hazrat Jabir bin Abdullah's (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) narration of Hadith.

Introduction

Hazrat Jabir bin Abdullah Al-Ansari was one of the Companions of the Holy Prophet (عَائَمُ النَّبِیِّیْنَ صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ). His kunyah (honorific title) was Abdullah. His father's name was Abdullah, and his mother's name was Naseebah. Hazrat Jabir's (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) father embraced Islam before the Holy Prophet's (عَائَمُ النَّبِیِّیْنَ صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ) migration to Madinah and pledged allegiance to him (عَائَمُ النَّبِیِّیْنَ صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ) during the second Pledge of Aqabah. He was among the twelve leaders (naqibs) appointed by the Holy Prophet (عَائَمُ النَّبِیِّیْنَ صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ) as representatives of their tribes.

Life Events

Jabir bin Abdullah (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) was born in Madinah 15 years before the migration of the Holy Prophet Muhammad (عَائَمُ النَّبِیِّیْنَ صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ). He (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) belonged to the Khazraj tribe. He embraced Islam alongside his father during the second Pledge of Aqabah, at which time he was 18 or 19 years old. In the Battle of Uhud, Hazrat Jabir's (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) father, Hazrat Abdullah (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ), was martyred, leaving behind a significant debt. Despite having only two gardens, their produce was insufficient to pay off the debts. Hazrat Jabir (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) approached the Holy Prophet (عَائَمُ النَّبِیِّیْنَ صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ) and explained the situation. The Holy Prophet (عَائَمُ النَّبِیِّیْنَ صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ) personally visited the site, sat by the heaps of dates, and prayed. Hazrat Jabir (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) began distributing the dates among the creditors. By

the grace of Allah Almighty, not only was the debt fully paid, but there was surplus produce left. The Holy Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ عَائِمَا النَّبِيِّيْنَ) expressed gratitude to Allah Almighty for this blessing.

Battles (Ghazwat)

After the Battle of Uhud, the Battle of Hamra Al-Asad took place. According to the command of the Holy Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ عَائِمَا النَّبِيِّيْنَ), no one except the participants of Uhud were allowed to participate in Hamra Al-Asad. However, despite not participating in the Battle of Uhud, Hazrat Jabir (رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ) was allowed to participate in this battle. After that, he (رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ) participated in the rest of the battles with great enthusiasm. With the teaching of the Holy Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ عَائِمَا النَّبِيِّيْنَ), he was honored to participate in 19 battles. He (رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ) was also a participant in the Pledge of Rizwan. After that, he (رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ) also participated in the Battle of Hunain, Tabuk and Hajjat-ul-Wida.

Attributes and Morals

In 3 AH, Hazrat Jabir (رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ) married a widow named Suhaimah bint Masud to better take care of his nine younger sisters after the martyrdom of his father. He (رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ) dedicated himself to their upbringing and well-being. Due to this sense of responsibility, the Holy Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ عَائِمَا النَّبِيِّيْنَ) showed great affection toward him and treated him with kindness. On one occasion, the Holy Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ عَائِمَا النَّبِيِّيْنَ) prayed for his forgiveness 25 times.

Hazrat Jabir (رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ) was also distinguished by his religious zeal and devotion. He would travel a mile to offer the five daily prayers in congregation and performed multiple Hajj pilgrimages. He (رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ) was deeply committed to following the Sunnah of the Holy Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ عَائِمَا النَّبِيِّيْنَ) and took great care in observing it.

Scholarly Status

Hazrat Jabir (رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ) belonged to the group of companions who narrated a large number of Hadiths from the Messenger of Allah (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ عَائِمَا النَّبِيِّيْنَ). He (رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ) was recognized for his expertise in jurisprudential matters and was known to issue religious verdicts (fatwas). He (رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ) was counted among the mujtahid (jurisprudent) and learned companions.

Hazrat Jabir (رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ) had such a profound passion for acquiring knowledge that he would undertake long and arduous journeys to hear even a single Hadith. For instance, when he (رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ) learned that Abdullah bin Anis (رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ) possessed a Hadith and was residing in Syria, Hazrat Jabir (رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ) purchased a camel and traveled to him, requesting, "Please narrate that Hadith to me. I hurried here because I feared I might pass away and miss hearing it." Similarly, he (رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ) traveled to Egypt to listen to Hadiths from the Governor of Egypt, Hazrat Muslima bin Mukhlad (رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ).

His (رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ) eagerness and desire to gain religious knowledge and teachings were so immense that he settled in Makkah in his later years to hear and learn Hadiths from those present there.

After completing his quest for knowledge, Hazrat Jabir (رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ) assumed the role of a teacher. His teaching circle was established in Masjid-e-Nabawi, where students would come from far and wide. His influence extended to Makkah, Madinah, Yemen, Kufa, Basra, Egypt, and Damascus, where his ocean of knowledge continued to flow. He (رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ) excelled in the fields of Tafsir (Quranic exegesis), Hadith, and Fiqh (Islamic jurisprudence).

Hadith was the central focus of his efforts, and the dissemination of Hadith remained a significant objective of his life. Despite narrating numerous Hadiths, he (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) exercised great caution and diligence in their transmission. His students in Hadith were so numerous that every generation of the Tabiun (successors of the Companions) benefitted from his teachings. His expertise in Fiqh also showcased his profound intellectual insights.

Over 1,500 Hadiths have been narrated from Hazrat Jabir (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ). The "Sahifa Jabir," a compilation of Hadiths narrated by him, is considered one of the earliest documented forms of Hadith.

Demise

In the later part of his life, Hazrat Jabir (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) resided in Makkah for a year in the service of the Kabah. He (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) passed away at the age of 94 in the year 78 AH (697 CE). The Governor of Madinah, Aban bin Usman (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ), led his funeral prayer.

LESSON

47

Hazrat Anas bin Malik
(رَضِیَ اللّٰہُ تَعَالٰی عَنْہ)

Learning Outcomes

After studying this lesson, students will be able to:

Gain an understanding of the status and personality of Hazrat Anas bin Malik (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ), as well as familiarize themselves with his life and character, enabling them to adopt his exemplary role in practical life.

- Gain a brief understanding of the life events of Hazrat Anas bin Malik (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ).
- Gain awareness of the distinctive qualities developed in him as a result of the Holy Prophet's (PBUH) teaching and training.
- Gain an understanding of the morals and qualities of Hazrat Anas bin Malik (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ).
- Learn about the prayer bestowed upon Hazrat Anas bin Malik (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) in recognition of his services to the Holy Prophet (صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ خَاتَمُ النَّبِیّٖنَ).

Introduction

Hazrat Anas (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) was a companion and a close servant of the Holy Prophet (صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ خَاتَمُ النَّبِیّٖنَ). His kunya (honorific title) was Abu Hamza, and his epithet was Khadim-e-Rasoolullah (Servant of the Messenger of Allah) (صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ خَاتَمُ النَّبِیّٖنَ). He (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) belonged to the Najjar tribe, which was one of the most respected clans among the Ansar of Madinah. His (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) father's name was Malik bin Nazr, and his mother was Umm Sulaym Sahlah bint Milhan Ansariyah (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا). Hazrat Anas (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) was born in Madinah ten years before the migration of the Prophet (صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ خَاتَمُ النَّبِیّٖنَ). He (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) was named after his uncle, Anas bin Nazr (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ), but his kunya was suggested by the Holy Prophet (صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ خَاتَمُ النَّبِیّٖنَ) himself.

Service to the Holy Prophet (صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ خَاتَمُ النَّبِیّٖنَ)

When the Messenger of Allah (صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ خَاتَمُ النَّبِیّٖنَ) arrived in Madinah, Hazrat Abu Talha (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) brought Hazrat Anas (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) to his blessed presence and requested that Anas (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) be taken into his service. The Holy Prophet (صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ خَاتَمُ النَّبِیّٖنَ) accepted this request. Hazrat Anas (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) faithfully served the Holy Prophet (صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ خَاتَمُ النَّبِیّٖنَ) until his demise. He remained in the service of the Holy Prophet (صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ خَاتَمُ النَّبِیّٖنَ) for approximately ten years and always took immense pride in this honor. He (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) was always present and ready to fulfill the commands of the Holy Prophet

(صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيّٖنَ).

Hazrat Anas (رَضِيَ اللهُ تَعَالٰى عَنْهُ) performed all tasks for the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيّٖنَ) with utmost diligence and dedication, ensuring that his obedience always pleased the Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيّٖنَ). He (رَضِيَ اللهُ تَعَالٰى عَنْهُ) said, "I served the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيّٖنَ) for ten years, and during this entire period, he (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيّٖنَ) was never displeased with me, nor did he (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيّٖنَ) ever say about any task, why didn't you do this?

The Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيّٖنَ) had a deep affection for Hazrat Anas (رَضِيَ اللهُ تَعَالٰى عَنْهُ) and would make special prayers for him. Sometimes, he (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيّٖنَ) would lovingly address him as "O my son" or "Anees". Occasionally, out of kindness, the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيّٖنَ) would also joke with him.

Battles (Ghazwat)

Hazrat Anas (رَضِيَ اللهُ تَعَالٰى عَنْهُ) enjoyed such a close relationship with the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيّٖنَ) that he accompanied him (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيّٖنَ) in both travel and residence, in private and public gatherings. His deep love and devotion were such that he (رَضِيَ اللهُ تَعَالٰى عَنْهُ) could not separate himself from the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيّٖنَ), even in the battlefield. In the Battle of Badr, although he was only 12 years old, he stood alongside the Muslim warriors in the battlefield. In the early battles, due to his young age, he was not able to engage in combat, but he remained dedicated to serving the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيّٖنَ). Hazrat Anas (رَضِيَ اللهُ تَعَالٰى عَنْهُ) participated in significant events such as the Battle of Khaybar, the Battle of Hunain, and the Farewell Pilgrimage (Hajjat-ul-Wida), gaining blessings and success in both this world and the Hereafter.

After the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيّٖنَ), when Hazrat Abu Bakar Siddique (رَضِيَ اللهُ تَعَالٰى عَنْهُ) became the Caliph, he appointed Hazrat Anas (رَضِيَ اللهُ تَعَالٰى عَنْهُ) as the collector of alms (Sadaqat) in Bahrain. During the caliphate of Hazrat Umar (رَضِيَ اللهُ تَعَالٰى عَنْهُ), he sent Hazrat Anas (رَضِيَ اللهُ تَعَالٰى عَنْهُ) along with a group to Basra for the purpose of teaching Fiqh (Islamic jurisprudence). Hazrat Anas (رَضِيَ اللهُ تَعَالٰى عَنْهُ) settled permanently in Basra and spent the rest of his life there. In addition to his scholarly and administrative responsibilities, Hazrat Anas (رَضِيَ اللهُ تَعَالٰى عَنْهُ) also played a significant role in the battles of that era.

Attributes and Morals

Hazrat Anas (رَضِيَ اللهُ تَعَالٰى عَنْهُ) possessed a refined and pure temperament. He (رَضِيَ اللهُ تَعَالٰى عَنْهُ) had a good taste in food and clothing and took special care in using fragrances. He (رَضِيَ اللهُ تَعَالٰى عَنْهُ) maintained a meticulously cultivated garden that bore fruit twice a year. He (رَضِيَ اللهُ تَعَالٰى عَنْهُ) was generous and content by nature, adhering strictly to the Sunnah in all his actions.

Humility and modesty were inherent in his character. He (رَضِيَ اللهُ تَعَالٰى عَنْهُ) interacted with people with great ease and friendliness, even with his students, without any formality. He (رَضِيَ اللهُ تَعَالٰى عَنْهُ) exhibited remarkable patience and tolerance. Despite his esteemed position, his honored status in Islam, and the closeness he had with the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيّٖنَ), these qualities made him beloved and revered by all. He (رَضِيَ اللهُ تَعَالٰى عَنْهُ) was courageous and valiant, a skilled horseman, and had exceptional proficiency in archery. Hazrat Anas (رَضِيَ اللهُ تَعَالٰى عَنْهُ) also had a keen interest in horse racing.

Love for the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ خَاتَمُ النَّبِيّٖنَ), adherence to the Sunnah, enjoining good, and truthfulness were among the defining qualities of Hazrat Anas (رَضِيَ اللهُ تَعَالٰى عَنْهُ). After the demise of the

Holy Prophet (خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ), Hazrat Anas (رَضِيَ اللهُ تَعَالٰى عَنْهُ) would frequently mention the Messenger of Allah (خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) and become deeply emotional with longing and love.

On one occasion, while describing the blessed appearance of the Holy Prophet (خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ), he said, "On the Day of Judgment, when I meet the Holy Prophet (خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ), I will humbly say, 'The humble servant of the Holy Prophet (خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ), Anas (رَضِيَ اللهُ تَعَالٰى عَنْهُ), is present.'" Every gathering of Hazrat Anas (رَضِيَ اللهُ تَعَالٰى عَنْهُ) was filled with the remembrance and praises of the Holy Prophet (خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ).

Truthfulness and honesty were key traits of Hazrat Anas (رَضِيَ اللهُ تَعَالٰى عَنْهُ). He (رَضِيَ اللهُ تَعَالٰى عَنْهُ) fearlessly spoke the truth, undeterred by criticism or reproach. He (رَضِيَ اللهُ تَعَالٰى عَنْهُ) would openly admonish rulers in public gatherings, reminding them of their duties and responsibilities. He never neglected the teaching of religion or the propagation of the Sunnah, remaining steadfast in his dedication to these sacred tasks throughout his life.

Scholarly Status

Hazrat Anas (رَضِيَ اللهُ تَعَالٰى عَنْهُ) dedicated his entire life to the noble service of disseminating Hadith with great diligence. He exercised utmost care in narrating Hadith. His circle of teaching included students from Makkah, Madinah, Kufah, Basrah, and Sham (Syria). Hazrat Anas (رَضِيَ اللهُ تَعَالٰى عَنْهُ) was among the prolific narrators of Hadith. Some of his students became renowned scholars of Hadith and emerged as shining stars in the firmament of this field. Along with his expertise in Hadith, Hazrat Anas (رَضِيَ اللهُ تَعَالٰى عَنْهُ) also excelled in the field of Fiqh (Islamic jurisprudence). Among the Companions (رَضِيَ اللهُ تَعَالٰى عَنْهُمْ) who were jurists, Hazrat Anas (رَضِيَ اللهُ تَعَالٰى عَنْهُ) is regarded as belonging to the second tier.

Wealth and Offspring

On one occasion, the Holy Prophet (خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) prayed for Hazrat Anas (رَضِيَ اللهُ تَعَالٰى عَنْهُ), saying: "O Allah, bless him with abundance in wealth and offspring, and grant him entry into Paradise." Hazrat Anas (رَضِيَ اللهُ تَعَالٰى عَنْهُ) narrated that two parts of the prayer were fulfilled, and he remained hopeful for the third. Regarding his wealth, it is said that no one among the Ansar was as affluent as him. As for his offspring, he had such a large number that at the time of his passing, the count of his sons and grandsons exceeded 100.

Demise

In the year 93 AH (711 CE), Hazrat Anas (رَضِيَ اللهُ تَعَالٰى عَنْهُ) reached the end of his life. When his time of passing drew near, he instructed his close student, Thabit al-Banani (رَحْمَةُ اللهِ عَلَيْهِ), to place a blessed hair of the Holy Prophet (خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) under his tongue. Thabit (رَحْمَةُ اللهِ عَلَيْهِ) fulfilled this request, and in this state, his pure soul answered the call of the Creator. He (رَضِيَ اللهُ تَعَالٰى عَنْهُ) passed away in Basra at the age of 103. Fatan ibn Mudrik al-Kalabi led his funeral prayer, and he was buried near his home in a place called Tuff.

The lives of these honorable Companions (رَضِيَ اللهُ تَعَالٰى عَنْهُمْ) serve as a model for us. Following their lives brings success and prosperity in both this world and the hereafter. By virtue of the blessings of the company of the Holy Prophet (خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ), these individuals were adorned with the qualities of faith. Attributes such as knowledge, piety, devotion, passion for worship, obedience to religion, and commitment to preaching and spreading the message of Islam were evident in every aspect of their lives. Their lives were a practical embodiment of the Quran and Sunnah.

From their lives, we learn the lesson of being ever-ready to obey Islam and serve the religion

of the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ). These honorable Companions (رَضِيَ اللهُ تَعَالٰى عَنْهُمْ) not only practiced the teachings of the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) in every field of life but also made tireless efforts to convey them to others. We need to take practical inspiration from their lives in our continuous striving for the service and revival of Islam and in embodying love and devotion for the blessed personality of the Holy Prophet Muhammad (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ).

EXERCISE

A. Choose the correct answer.

1. **What was the age of Hazrat Anas (رَضِيَ اللهُ تَعَالٰى عَنْهُ)?**
   (a) 100 years (b) 101 years (c) 102 years (d) 103 years
2. **What was the title of Hazrat Amr bin Al-Aas (رَضِيَ اللهُ تَعَالٰى عَنْهُ)?**
   (a) Conqueror of Sham (Syria) (b) Conqueror of Iraq
   (c) Conqueror of Egypt (d) Conqueror of Island
3. **Which idol did Hazrat Amr bin Al-Aas (رَضِيَ اللهُ تَعَالٰى عَنْهُ) destroy?**
   (a) Suwa (b) Yaghuth (c) Yauq (d) Nasr
4. **What is the location of the shrine of Hazrat Anas (رَضِيَ اللهُ تَعَالٰى عَنْهُ)?**
   (a) Kufa (b) Basra (c) Tuff (d) Fustat
5. **In which Hijri year did Hazrat Jaber (رَضِيَ اللهُ تَعَالٰى عَنْهُ) pass away?**
   (a) 76 Hijri (b) 77 Hijri (c) 78 Hijri (d) 79 Hijri

B. Write short answers to the following questions.

(i) Write about the event of the acceptance of Islam by Hazrat Amr bin Al-Aas (رَضِيَ اللهُ تَعَالٰى عَنْهُ).
(ii) Write two Hadiths highlighting the virtues of Hazrat Amr bin Al-Aas (رَضِيَ اللهُ تَعَالٰى عَنْهُ).
(iii) Write about the love of Hazrat Anas (رَضِيَ اللهُ تَعَالٰى عَنْهُ) for the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ).
(iv) Write about the service of Hazrat Anas (رَضِيَ اللهُ تَعَالٰى عَنْهُ) to the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ).
(v) Mention the care Hazrat Jabir bin Abdullah (رَضِيَ اللهُ تَعَالٰى عَنْهُ) took for his sisters.

C. Write detailed answers to the following questions.

(i) Write about the bravery and conquests of Hazrat Amr bin Al-Aas (رَضِيَ اللهُ تَعَالٰى عَنْهُ).
(ii) Write about the pursuit of knowledge and narration of Hadith by Hazrat Jabir (رَضِيَ اللهُ تَعَالٰى عَنْهُ).
(iii) What do you know about the attributes of Hazrat Anas (رَضِيَ اللهُ تَعَالٰى عَنْهُ)?

Activities for Students

- Create an informative chart about the lives of the aforementioned Companions (رَضِيَ اللهُ تَعَالٰى عَنْهُمْ), including their name, lineage, birth, titles, age, number of narrated Hadiths, children, demise, and distinguishing characteristics.

Activities for Teachers

- A competition should be held on the lives, character, and conduct of the aforementioned Companions (رَضِيَ اللهُ تَعَالٰى عَنْهُمْ). Students should be taught about the compilation of Hadiths in the light of the events of the aforementioned Companions (رَضِيَ اللهُ تَعَالٰى عَنْهُمْ).

LESSON

48

Sahabiyat: The Female Companions (رَضِیَ اللّٰہُ تَعَالٰی عَنْہُنَّ)

Learning Outcomes

After reading these lessons, the students will be able to:
Get familiar with the rank, status, life and character of Hazrat Shifa bint Abdullah, Hazrat Umm Sulaym, Hazrat Umm Atiyyah, Hazrat Umm Ayman, Hazrat Umm Ammarah, and Hazrat Asma bint Abu Bakar (رَضِیَ اللّٰہُ تَعَالٰی عَنْہُنَّ), and implement their characteristics in their own practical life.

- Know about the life, rank and status of the above-mentioned Sahabiyyat (رَضِیَ اللّٰہُ تَعَالٰی عَنْہُنَّ).
- Know the life and social role of the above-mentioned Sahabiyyat (رَضِیَ اللّٰہُ تَعَالٰی عَنْہُنَّ).
- Realize the encouragement of providing equal opportunities for getting knowledge, and social roles to women in Prophet's era.
- Evaluate the scholarly, religious, and medical services of these Sahabiyyat (رَضِیَ اللّٰہُ تَعَالٰی عَنْہُنَّ)

Hazrat Shifa bint Abdullah (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا)

Her (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا) name is Shifa bint Abdullah and she belonged to the Adi clan of the Quraish in Makkah. She was (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا) married to Abu Hathma ibn Hudhayfa. She (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا) had entered the circle of Islam before the migration.

Hazrat Shifa (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا) was a woman of intelligence and was highly respected for her learning and wisdom. Before Islam, she (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا) was skilled in reading and writing and healing. When she (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا) embraced Islam, she (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا) sought permission from the Holy Prophet (صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ عَائِمُ النَّبِیِّیْنَ) if she could continue healing through Ruqyah. He (صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ عَائِمُ النَّبِیِّیْنَ) encouraged her to do so. The Holy Prophet (صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ عَائِمُ النَّبِیِّیْنَ) said her to teach Hafsah bint Umar (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا), his (صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ عَائِمُ النَّبِیِّیْنَ) wife, Ruqyah just she had tought her how to read and write.

The Holy Prophet (صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ عَائِمُ النَّبِیِّیْنَ) used to visit Hazrat Shifa (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا), and sometimes he (صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ عَائِمُ النَّبِیِّیْنَ) would rest in her home. She (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا) had a mattress as a blessing, which the Holy Prophet (صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ عَائِمُ النَّبِیِّیْنَ) had used. These remained with her family for a long time. The Holy Prophet (صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ عَائِمُ النَّبِیِّیْنَ) had granted her a house, where she (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا) lived with her son.

Hazrat Shifa (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا) was an intelligent and virtuous women. She (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا) has also narrated some Hadiths from the Holy Prophet (صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ عَائِمُ النَّبِیِّیْنَ). Hazrat Umar (رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ) respected her a lot, valued her opinion, and held her in high regard. During his Caliphate, he (رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ)

entrusted her with overseeing the market place. She (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا) passed away in 20 Hijri.

Hazrat Umm Sulaym bint Milhan (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا)

Her (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا) name was Sahla or Rumla. Her surname was Umm Sulaym and her title was Rumaysa. She became a Muslim in Madinah during the early days of Islam. She (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا) was first married to Malik ibn al-Nadr, after the death of her first husband, she married Abu Talha al-Ansari (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ).

When the Holy Prophet (عَلَیْہِ اللّٰہُ صَلَّی وَعَلٰی آلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ خَاتَمُ النَّبِیّٖنَ) came to Madinah, Hazrat Umm Sulaym (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا) took her son Anas to the service of the Holy Prophet (عَلَیْہِ اللّٰہُ صَلَّی وَعَلٰی آلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ خَاتَمُ النَّبِیّٖنَ) and said: "I present Anas to your service. He is my son. Please pray for him." The Holy Prophet (عَلَیْہِ اللّٰہُ صَلَّی وَعَلٰی آلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ خَاتَمُ النَّبِیّٖنَ) prayed for him.

During this period, the Holy Prophet (عَلَیْہِ اللّٰہُ صَلَّی وَعَلٰی آلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ خَاتَمُ النَّبِیّٖنَ) established brotherhood between the Muhajirin and the Ansar and this gathering took place in her (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا) house. Hazrat Umm Sulaym (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا) participated in the Ghazwat with great enthusiasm. Hazrat Umm Sulaym (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا), and a few women from Ansar, were accompanied by the Holy Prophet (عَلَیْہِ اللّٰہُ صَلَّی وَعَلٰی آلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ خَاتَمُ النَّبِیّٖنَ) in the Ghazwat. Who watered people and bandage the injured.

A few Hadiths have been narrated from Hazrat Umm Sulaym (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا). People would seek her advice on religious matters. Hazrat Umm Sulaym (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا) had many virtues and morals. She (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا) collected the blessed sweat of the Holy Prophet (عَلَیْہِ اللّٰہُ صَلَّی وَعَلٰی آلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ خَاتَمُ النَّبِیّٖنَ) in a bottle. Once the Holy Prophet (عَلَیْہِ اللّٰہُ صَلَّی وَعَلٰی آلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ خَاتَمُ النَّبِیّٖنَ) drank water from a musket of her (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا), she (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا) cut off the end of the musket and kept it with her, which shows Hazrat Umm Sulaym's (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا) deep love and devotion to the Holy Prophet (عَلَیْہِ اللّٰہُ صَلَّی وَعَلٰی آلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ خَاتَمُ النَّبِیّٖنَ).

Hazrat Umm Sulaym (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا) was very patient and steadfast. Once her (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا) husband Hazrat Abu Talha (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) returned home and told that the Messenger of Allah (عَلَیْہِ اللّٰہُ صَلَّی وَعَلٰی آلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ خَاتَمُ النَّبِیّٖنَ) had not eaten anything for many days. Hazrat Umm Sulaym (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا) wrapped some bread in a cloth and gave it to Hazrat Anas (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) to go and present it to the Holy Prophet (عَلَیْہِ اللّٰہُ صَلَّی وَعَلٰی آلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ خَاتَمُ النَّبِیّٖنَ). At that time the Holy Prophet (عَلَیْہِ اللّٰہُ صَلَّی وَعَلٰی آلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ خَاتَمُ النَّبِیّٖنَ) was in the mosque with the Companions (رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمْ). Seeing Hazrat Anas (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ), the Holy Prophet (عَلَیْہِ اللّٰہُ صَلَّی وَعَلٰی آلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ خَاتَمُ النَّبِیّٖنَ) said: Abu Talha has sent you? He replied, Yes! Then the Holy Prophet (عَلَیْہِ اللّٰہُ صَلَّی وَعَلٰی آلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ خَاتَمُ النَّبِیّٖنَ) said: To eat? He said: Yes! The Holy Prophet (عَلَیْہِ اللّٰہُ صَلَّی وَعَلٰی آلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ خَاتَمُ النَّبِیّٖنَ) took all the Companions (رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمْ) and went to the house of Hazrat Abu Talha (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ). Hazrat Abu Talha (رَضِیَ اللّٰہُ تَعَالٰی عَنْہ) was worried and said to Hazrat Umm Sulaym (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا): What should be done now? Food is very scarce and the Holy Prophet (عَلَیْہِ اللّٰہُ صَلَّی وَعَلٰی آلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ خَاتَمُ النَّبِیّٖنَ) has come with a group of Companions (رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمْ). Hazrat Umm Sulaym (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا) replied with great composure that Allah Almighty and the Messenger of Allah (عَلَیْہِ اللّٰہُ صَلَّی وَعَلٰی آلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ خَاتَمُ النَّبِیّٖنَ) know best. So Hazrat Umm Sulaym (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا) put the same breads and curry in front of them. Glory be to Allah Almighty, it was blessed and all the people ate to their fill.

Hazrat Umm Sulaym (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا) had many virtues and qualities. The Holy Prophet (عَلَیْہِ اللّٰہُ صَلَّی وَعَلٰی آلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ خَاتَمُ النَّبِیّٖنَ) said that I went to paradise and I heard footsteps. I said, who is that? People told that the mother of Anas, Rumaysa bint Milhan. The death of Hazrat Umm Sulaym (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا) took place in the early period of the Rashidun Caliphate.

Hazrat Umm Atiyyah bint Harith (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا)

Hazrat Umm Atiyyah bint Harith (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا) is one of the most respected Sahabiyyat. Her name was Nusaybah bint Harith, from the tribe of Ansar, Banu Najjar.

When the Holy Prophet (صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ خَاتَمُ النَّبِیّٖنَ) migrated to Madinah, the people of Madinah began to enter the fold of Islam in large numbers. The Holy Prophet (صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ خَاتَمُ النَّبِیّٖنَ) instructed the women who wanted to pledge allegiance to gather in a house. Hazrat Umm Atiyyah (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا) was also among these women. When all the women had gathered, the Holy Prophet (صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ خَاتَمُ النَّبِیّٖنَ) sent Hazrat Umar (رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ) to them to take the oath of allegiance under these terms:

1. They would not associate anyone with Allah.
2. They would not kill their children.
3. They would not steal.
4. They would not commit adultery.
5. They would not falsely accuse anyone.
6. They would not deny good deeds.

Hazrat Umm Atiyyah (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا) participated in seven battles in the era of Prophethood, in which she used to protect the supplies, treated the sick and bandaged the wounded. In 8 Hijri, when the daughter of the Holy Prophet (صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ خَاتَمُ النَّبِیّٖنَ) Hazrat Zainab (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا) passed away, Hazrat Umm Atiyyah (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا) along with other women was given the responsibility of giving her the ritual bath. The Holy Prophet (صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ خَاتَمُ النَّبِیّٖنَ) personally instructed them on how to bathe the body. During the Rashidun Caliphate, one of her sons was a participant in an Expedition (Ghazwa) and fell ill and came to Basra. Hazrat Umm Atiyyah (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا) was in Madinah, when she got the news, she hurriedly left for Basra, but he had died before she arrived. On reaching Basra, when she (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا) found out that her son had passed away, she (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا) was overwhelmed with grief. But she became silent after reciting the "Inna Lillahi Wa Inna Ilayhi Raji'un". She did not wail or lament.

Hazrat Umm Atiyyah (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا) loved the Holy Prophet (صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ خَاتَمُ النَّبِیّٖنَ) deeply, and he (صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ خَاتَمُ النَّبِیّٖنَ) was also very kind to her. Once the Messenger of Allah (صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ خَاتَمُ النَّبِیّٖنَ) sent a goat to her, in turn she sent its meat to the house of the Holy Prophet (صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ خَاتَمُ النَّبِیّٖنَ).

Hazrat Umm Atiyyah (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا) was skilled in medicine, and was also skilled in treating the wounded. Hazrat Umm Atiyya (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا) strictly adhered to the commands of the Holy Prophet (صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ خَاتَمُ النَّبِیّٖنَ), and did not do anything without his (صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ خَاتَمُ النَّبِیّٖنَ) permission. Due to this following of the Holy Prophet (صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ خَاتَمُ النَّبِیّٖنَ), there was no bounds of devotion. Whenever she (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا) used to mention the name of the Holy Prophet (صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ خَاتَمُ النَّبِیّٖنَ), she (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا) would always say may my parents be sacrificed to the Messenger of Allah (صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ خَاتَمُ النَّبِیّٖنَ). In terms of knowledge and virtue, Hazrat Umm Atiyyah (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا) occupies a very high rank. She narrated 41 Hadiths.

Hazrat Umm Ayman (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا)

Hazrat Umm Ayman's (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا) real name was Barakah bint Zalabah. Her kunya (title) was Umm Ayman, and she was also known as Umm al-Ziba. She was originally from Abyssinia. She was a servant of the Holy Prophet (صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ خَاتَمُ النَّبِیّٖنَ) noble father, Hazrat Abdullah bin Abdul Muttalib. After his passing, she stayed with Hazrat Amina. Umm Ayman (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا) was also the

foster mother of the Holy Prophet (ﷺ). The Holy Prophet (ﷺ) used to say, "Umm Ayman is my mother after my own mother."

When the Holy Prophet (ﷺ) returned from Halimah's (رضی اللہ تعالیٰ عنہا) house to his esteemed mother, Umm Ayman (رضی اللہ تعالیٰ عنہا) took responsibility for his (ﷺ) upbringing. She cared a lot about the Holy Prophet (ﷺ).

Life Events

After the Prophethood was proclaimed, Umm Ayman (رضی اللہ تعالیٰ عنہا) embraced Islam in its early days. She was married to Ubaid bin Zaid. After his demise, the Holy Prophet (ﷺ) arranged her marriage to Zaid bin Harisah (رضی اللہ تعالیٰ عنہ), who was very dear to him (ﷺ). From this marriage, Usama bin Zaid (رضی اللہ تعالیٰ عنہ) was born, who was also greatly loved by the Holy Prophet (ﷺ).

She (رضی اللہ تعالیٰ عنہا) was a devout worshiper, a fasting woman, and one who would weep out of the fear of Allah Almighty. During the migration of the Holy Prophet (ﷺ), she traveled on foot from Makkah to Madinah in intense heat while fasting. Along the way, she felt such severe thirst that she was close to passing away. She narrates that as the sun set, she saw a bucket of water tied with a white rope descending from the sky. When it came close, she grabbed it and drank to her fill. After that, she could fast during the hottest days and perform circumambulation in the scorching sun without feeling thirsty. (Tabaqat Ibn Sad: 224/8)

She (رضی اللہ تعالیٰ عنہا) also participated in the Battle of Uhud, where she provided water to the soldiers and took care of the wounded. She (رضی اللہ تعالیٰ عنہا) was present at the Battle of Khaybar as well.

The Holy Prophet (ﷺ) greatly respected her and used to say, "Umm Ayman is my mother." He would often visit her (رضی اللہ تعالیٰ عنہا) home. On one occasion, Umm Ayman (رضی اللہ تعالیٰ عنہا) sifted flour and prepared flatbreads, presenting them to the Holy Prophet (ﷺ). When he (ﷺ) asked, "What is this?" she replied, "It is customary in our land to prepare such flatbreads, and I wished to make them for the Holy Prophet (ﷺ) as well." However, the Holy Prophet (ﷺ) preferred simple and nutritious food, so he (ﷺ) advised, "Mix the bran with the flour before kneading it."

Due to her role in raising the Holy Prophet (ﷺ), Umm Ayman (رضی اللہ تعالیٰ عنہا) had a certain affectionate pride in him (ﷺ), and he (ﷺ) would indulge her in her affection. He (ﷺ) was always considerate of her happiness and addressed her as "mother." On one occasion, while giving her the glad tidings of Paradise, he (ﷺ) declared her to be a woman of Paradise.

Hazrat Umm Ayman (رضی اللہ تعالیٰ عنہا) remained married to Hazrat Zaid bin Harisah (رضی اللہ تعالیٰ عنہ) for 20 years. After Hazrat Zaid's martyrdom in the Battle of Mutah, she did not marry again. She (رضی اللہ تعالیٰ عنہا) narrated a few Hadiths from the Holy Prophet (ﷺ) , and among her narrators are Hazrat Anas bin Malik, Hanish bin Abdullah Sanani, and Abu Yazid (رضی اللہ تعالیٰ عنہم).

In the year 11 AH, when the Holy Prophet (ﷺ) passed away, Umm Ayman (رضی اللہ تعالیٰ عنہا) was deeply grief-stricken and wept profusely. Hazrat Abu Bakar Siddique and Hazrat Umar (رضی اللہ تعالیٰ عنہم) tried to console her, saying that Allah Almighty has prepared something better for the Messenger of Allah (ﷺ). She (رضی اللہ تعالیٰ عنہا) replied, "I know this very well, but the real reason for my weeping is that the chain of divine revelation has now come to an end." This response had such a

profound impact on Hazrat Abu Bakar Siddique and Hazrat Umar (رَضِيَ اللّٰهُ تَعَالٰى عَنْهُمْ) that they, too, began to weep uncontrollably alongside her.

Umm Ayman (رَضِيَ اللّٰهُ تَعَالٰى عَنْهَا) lived in Madinah for a considerable time after the passing of the Holy Prophet (خَاتَمُ النَّبِيّٖنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ). During their respective caliphates, Hazrat Abu Bakar Siddique and Hazrat Umar Farooq (رَضِيَ اللّٰهُ تَعَالٰى عَنْهُمْ) would visit her regularly and look after her well-being. She (رَضِيَ اللّٰهُ تَعَالٰى عَنْهَا) passed away during the early period of Hazrat Usman's (رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ) caliphate in Madinah Munawwarah and was buried in Jannat-ul-Baqi.

Hazrat Umm Ammarah (رَضِيَ اللّٰهُ تَعَالٰى عَنْهَا)

Hazrat Nusaybah bint Kab (رَضِيَ اللّٰهُ تَعَالٰى عَنْهَا) belonged to the Najjar clan of the Khazraj tribe. Her title was Umm Ammarah. Her first marriage was to Zaid bin Asim (رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ), and later she married Ghaziyyah bin Amr (رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ). She (رَضِيَ اللّٰهُ تَعَالٰى عَنْهَا) participated in the Pledge of Aqabah alongside her husband, Hazrat Ghaziyyah bin Amr (رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ). In the Pledge of Aqabah, there were 73 men and two women, among whom Umm Ammarah (رَضِيَ اللّٰهُ تَعَالٰى عَنْهَا) was one.

Life Events

She (رَضِيَ اللّٰهُ تَعَالٰى عَنْهَا) participated in the Battle of Uhud and fought with remarkable bravery. Initially, when the Muslims were gaining victory, she (رَضِيَ اللّٰهُ تَعَالٰى عَنْهَا) was filling a water skin and providing water to the people. However, when the situation became critical, she (رَضِيَ اللّٰهُ تَعَالٰى عَنْهَا) rushed to the Holy Prophet (خَاتَمُ النَّبِيّٖنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) and stood steadfastly to protect him. A polytheist came forward to attack the Holy Prophet (خَاتَمُ النَّبِيّٖنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ). In response, she (رَضِيَ اللّٰهُ تَعَالٰى عَنْهَا) struck him with such force that he fell from his horse onto the ground. The Holy Prophet (خَاتَمُ النَّبِيّٖنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) called her son, Abdullah (رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ), to assist her, and with a single blow of his sword, he sent the enemy to Hell. At that moment, another polytheist attacked and injured her son's arm. She (رَضِيَ اللّٰهُ تَعَالٰى عَنْهَا) bandaged his wound and said, "Go and fight as long as you have strength." Witnessing her bravery, the Holy Prophet (خَاتَمُ النَّبِيّٖنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) remarked, "O Umm Ammarah, who can possess the strength and courage that you have?".

When the disbelievers advanced, they were repelled with arrows and swords. The Holy Prophet (خَاتَمُ النَّبِيّٖنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) said, "I saw her fighting equally on my right and left during the Battle of Uhud." When Ibn Qamiah reached close to the Holy Prophet (خَاتَمُ النَّبِيّٖنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ), Umm Ammara (رَضِيَ اللّٰهُ تَعَالٰى عَنْهَا) stepped forward to stop him. Consequently, she sustained a wound on her shoulder, leaving a scar. She (رَضِيَ اللّٰهُ تَعَالٰى عَنْهَا) also struck him with a sword, but as he was wearing double armor, it did not prove effective. According to some narrations, she (رَضِيَ اللّٰهُ تَعَالٰى عَنْهَا) managed to kill a disbeliever. After Uhud, she (رَضِيَ اللّٰهُ تَعَالٰى عَنْهَا) also participated in the Pledge of Rizwan, the Battle of Khaybar, and the conquest of Makkah.

Once, the Holy Prophet (خَاتَمُ النَّبِيّٖنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) visited her house, and she (رَضِيَ اللّٰهُ تَعَالٰى عَنْهَا) presented food to him (خَاتَمُ النَّبِيّٖنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ). The Holy Prophet (خَاتَمُ النَّبِيّٖنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) said, "You should also eat." She (رَضِيَ اللّٰهُ تَعَالٰى عَنْهَا) replied, "I am fasting." The Holy Prophet (خَاتَمُ النَّبِيّٖنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) ate the food and said, "When someone eats in the presence of a fasting person, the angels send blessings upon the fasting person." Umm Ammarah (رَضِيَ اللّٰهُ تَعَالٰى عَنْهَا) then said, "O Messenger of Allah (خَاتَمُ النَّبِيّٖنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ), pray that Allah Almighty grants us the honor of serving you (خَاتَمُ النَّبِيّٖنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) in Paradise." At that moment, the Holy Prophet (خَاتَمُ النَّبِيّٖنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) made this supplication for her, her husband, and her sons: "O Allah! Make them my

companions in Paradise." Throughout her life, Umm Ammarah (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا) would say, after the Holy Prophet's (صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ عَائِمَاتُ النَّبِیِّیْنَ) prayer, no calamity in this world could trouble me anymore. (Tabaqat Ibn Sad: 415/8)

During the caliphate of Hazrat Abu Bakar Siddique (رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ), the Battle of Yamama took place, where the Muslims faced Musaylimah the Liar, a false claimant to prophethood. Umm Ammarah (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا) went to the battlefield with her son, Habib (رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ). When Musaylimah martyred her son, she (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا) vowed that either Musaylimah would be killed, or she would give her life. With this resolve, she drew her sword and marched to the battlefield. She (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا) fought with such determination that she sustained 12 wounds and lost one of her hands. In this battle, Musaylimah was also killed.

She (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا) also narrated a few Hadiths, which have been transmitted by Abid bin Tamim, Ikrimah, Haris, Ibn Kab Laythi, and Umm Sad bint Sad bin Rabi. She (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا) lived until the caliphate of Hazrat Umar (رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ).

Hazrat Asma bint Abu Bakar (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا)

Hazrat Asma bint Abu Bakar Siddique (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا) was the sister of Umm-ul-Momineen Hazrat Aisha (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا). She was given the title "Zhat-un-Nitaqain". She was born in Makkah 27 years before the migration (Hijrat). She was married to Hazrat Zubair bin Al-Awwam (رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ), who was the cousin of the Holy Prophet (صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ عَائِمَاتُ النَّبِیِّیْنَ). Hazrat Abdullah bin Zubair (رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ) was her son.

In the Cave of Thawr, Hazrat Asma (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا) would deliver food to the Holy Prophet (صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ عَائِمَاتُ النَّبِیِّیْنَ) and Hazrat Abu Bakar Siddique (رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ). She tore her waistband (izar) into two pieces and used it to tie the provisions. In Arabic, a waistband is called nitaq, and because of this act, she was given the title Zhat-un-Nitaqain

Life Events

After the migration (Hijrat), for some time, no children were born among the Muhajireen. This brought great joy to the Jews, and some of them even claimed, we have cast such a spell that no child will be born in the homes of the Muhajireen. At that time, the first child born among the Muhajireen was Abdullah bin Zubair (رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ). As soon as he was born, Hazrat Asma (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا) presented her son to the Holy Prophet (صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ عَائِمَاتُ النَّبِیِّیْنَ). The Holy Prophet (صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ عَائِمَاتُ النَّبِیِّیْنَ) took him in his arms, asked for a date, chewed it, and placed it in the child's mouth. He (صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ عَائِمَاتُ النَّبِیِّیْنَ) then named him Abdullah and prayed for blessings and goodness for him. Hazrat Asma (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا) was very proud of the honor her child received.

Hazrat Asma (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا) was extremely humble and patient. She had no hesitation in working hard and enduring difficulties. Her husband, Hazrat Zubair (رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ), was among the poorest of the Muhajireen. When Hazrat Asma (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا) came to his house, there was no servant to help with the household chores. She (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا) managed all the housework herself, including feeding and caring for the camel and horse and performing other related tasks.

She (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا) was not only hardworking but also a very courageous woman. During the Holy Prophet's (صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ عَائِمَاتُ النَّبِیِّیْنَ) migration to Madinah, she (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا) delivered food to the Holy Prophet (صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ عَائِمَاتُ النَّبِیِّیْنَ) and her father, Hazrat Abu Bakar Siddique (رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ), at the Cave of Thawr. While Hazrat Abu Bakar (رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ) migrated alongside the Holy Prophet (صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ عَائِمَاتُ النَّبِیِّیْنَ), Hazrat Asma (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا) migrated later with her family.

Attributes and Morals

Hazrat Asma (رَضِيَ اللهُ تَعَالَى عَنْهَا) was always inclined toward righteousness. Once, during the solar eclipse prayer led by the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ عَائِشَةُ الطَّيِّبَةُ الطَّاهِرَةُ), the prayer was prolonged to such an extent that Hazrat Asma (رَضِيَ اللهُ تَعَالَى عَنْهَا) fainted, and water had to be sprinkled on her face. (Sahih al-Bukhari: 84)

Ibn Abi Mulaika narrates that when she experienced a headache, she (رَضِيَ اللهُ تَعَالَى عَنْهَا) would hold her head and say, this is because of my sins, and the sins Allah Almighty continues to forgive are far greater than this. Speaking the truth was her defining trait, and she (رَضِيَ اللهُ تَعَالَى عَنْهَا) was extremely dignified and patient.

When her son, Hazrat Abdullah bin Zubair (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ عَائِشَةُ الطَّيِّبَةُ الطَّاهِرَةُ), was martyred by Hajjaj bin Yusuf, the determination, steadfastness, and patience she (رَضِيَ اللهُ تَعَالَى عَنْهَا) displayed were extraordinary and rare in history.

Due to poverty, Hazrat Asma (رَضِيَ اللهُ تَعَالَى عَنْهَا) used to measure and spend cautiously. The Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ عَائِشَةُ الطَّيِّبَةُ الطَّاهِرَةُ) advised her (رَضِيَ اللهُ تَعَالَى عَنْهَا), "Then Allah will also give you in measured amounts." From that moment, she abandoned this habit, and as a result, her income increased significantly, and she never faced financial hardship again.

She was extremely generous. Hazrat Abdullah bin Zubair (رَضِيَ اللهُ تَعَالَى عَنْهُ) used to say, "I have never seen anyone more generous than her." At the time of Hazrat Aisha's (رَضِيَ اللهُ تَعَالَى عَنْهَا) passing, a piece of land from her inheritance came to Hazrat Asma (رَضِيَ اللهُ تَعَالَى عَنْهَا). She sold it for 100,000 dirhams and distributed the entire amount among her close relatives. Whenever she fell ill, she would free all her slaves.

Her mother, who had not embraced Islam, once came to Madinah and asked for financial help. Hazrat Asma (رَضِيَ اللهُ تَعَالَى عَنْهَا) sought guidance from the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ عَائِشَةُ الطَّيِّبَةُ الطَّاهِرَةُ) on whether she could help her mother in such a situation. The Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ عَائِشَةُ الطَّيِّبَةُ الطَّاهِرَةُ) instructed, "Yes! Be kind and maintain ties with your mother."

Hazrat Asma (رَضِيَ اللهُ تَعَالَى عَنْهَا) performed several Hajj pilgrimages. Her first Hajj was with the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ عَائِشَةُ الطَّيِّبَةُ الطَّاهِرَةُ), and she vividly remembered the events of that journey. Whenever she (رَضِيَ اللهُ تَعَالَى عَنْهَا) passed by those places, she would recount those incidents.

The sanctity and piety of Hazrat Asma (رَضِيَ اللهُ تَعَالَى عَنْهَا) were widely known. People would often ask her to pray for them. If anyone in the household fell ill, she (رَضِيَ اللهُ تَعَالَى عَنْهَا) would wash the cloak of the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ عَائِشَةُ الطَّيِّبَةُ الطَّاهِرَةُ)—which had been entrusted to her by Hazrat Aisha (رَضِيَ اللهُ تَعَالَى عَنْهَا) at the time of her passing—and give the water to the sick person to drink. This would result in their recovery.

Hazrat Asma (رَضِيَ اللهُ تَعَالَى عَنْهَا) narrated 56 Hadiths from the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ عَائِشَةُ الطَّيِّبَةُ الطَّاهِرَةُ), which are recorded in the books of Hadith. She (رَضِيَ اللهُ تَعَالَى عَنْهَا) lived to be approximately 100 years old and passed away in Jumada al-Awwal, 73 AH. She (رَضِيَ اللهُ تَعَالَى عَنْهَا) was buried in the cemetery of Makkah.

As a result of the teachings and training of the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ عَائِشَةُ الطَّيِّبَةُ الطَّاهِرَةُ), just as an exemplary spirit of devotion to Allah Almighty developed among men, an equally revolutionary spirit was instilled in women. The female Companions (رَضِيَ اللهُ تَعَالَى عَنْهُنَّ) became beacons of guidance for other women through the blessings of the Holy Prophet's (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ عَائِشَةُ الطَّيِّبَةُ الطَّاهِرَةُ) companionship and his exemplary teachings.

In the early days of Islam, expressing one's faith required courage, bravery, and boldness. Despite the persecution and oppression of the disbelievers, the female Companions (رَضِيَ اللهُ تَعَالَى عَنْهُنَّ),

alongside male Companions (رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمْ), courageously proclaimed their faith. They endured every kind of hardship in the path of Islam, facing various trials and tribulations. However, their faith remained unshaken, not wavering even slightly. They adhered firmly to the Holy Quran and the Sunnah of the Holy Prophet (عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ) and were always ready to make any sacrifice for the propagation of Islam. Their faith, character, and way of life serve as a role model for us. From their lives, we learn about love for the Holy Prophet (عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ), obedience to him, and the importance of striving to serve and spread the religion.

EXERCISE

A. Choose the correct answer.

1. **Hazrat Shifa bint Abdullah (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا) belonged to which clan?**
   (a) Banu Salim (b) Banu Adi (c) Banu Zuhrah (d) Banu Salam
2. **To which Sahabiyya (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا) did the Holy Prophet (عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ) give the good news of paradise?**
   (a) Hazrat Umm Sulaym (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا) (b) Hazrat Umm Ayman (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا)
   (c) Hazrat Umm Kulthum (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا) (d) Hazrat Umm Atiyyah (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا)
3. **Hazrat Umm Sulaym (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا) died during which caliphate?**
   (a) Rashidun Caliphate (b) Umayyad Caliphate
   (c) Abbasid Caliphate (d) Ottoman Caliphate
4. **How many Hadiths are narrated from Hazrat Umm Atiyyah (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا)?**
   (a) 31 (b) 41 (c) 51 (d) 61
5. **What was Hazrat Umm Atiyyah (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا) skilled in?**
   (a) Recitation (b) Diplomacy (c) Politics (d) Medicine
6. **When did Hazrat Asma (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا) pass away?**
   (a) 72 Hijri (b) 73 Hijri (c) 74 Hijri (d) 75 Hijri
7. **Where is the grave of Hazrat Umm Ayman (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا) located?**
   (a) Al-Baqi (b) Al-Mualla (c) Najaf (d) Karbala
8. **Why did the Holy Prophet (عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ) instruct Hazrat Asma (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا) to be kind to her mother?**
   (a) Because of faith (b) Because of need
   (c) Because of Sila-e-Rahmi (d) Because of being a traveler
9. **Whose daughter was Hazrat Asma (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا)?**
   (a) Hazrat Abu Bakar Siddique (رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ) (b) Hazrat Umar (رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ)
   (c) Hazrat Usman (رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ) (d) Hazrat Ali (رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ)

10. **With whom did the Battle of Yamama take place?**

(a) Jews
(b) Christians
(c) Hypocrites
(d) False claimants of prophethood

B. Give short answers.

(i) Hazrat Al-Shifa (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا) had expertise in which two areas?
(ii) Mension any incident of Hazrat Umm Sulaym's love for the Holy Prophet (عَائِذُہُمُ النَّبِیِّیْنَ صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ).
(iii) Write a Hadith on the virtues of Hazrat Umm Sulaym (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا).
(iv) What services did Hazrat Umm Atiyyah (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا) perform in Ghazwat?
(v) Write the incident of pledge of allegiance of Hazrat Umm Atiyyah (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا).
(vi) Write the event of Hazrat Umm Ayman's (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا) migration.
(vii) Write the event of Hazrat Umm Amarah's (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا) bravery.
(viii) Write the event of Hazrat Asma's (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا) patience and hard work.
(ix) Write Hazrat Umm Amarah's (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا) role in the Battle of Yamama.
(x) Why did Muslims rejoice at the birth of Hazrat Abdullah bin Zubair (رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ)?

C. Answer in detail.

(i) What do you know about the life of Hazrat Shifa (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا)?
(ii) Describe Hazrat Umm Sulaym's (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا) love for Messenger of Allah (عَائِذُہُمُ النَّبِیِّیْنَ صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ).
(iii) Describe the academic, religious and medical services of Hazrat Umm Atiyyah (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا).
(iv) Keeping in view the opportunities for education and social roles given to women in the Holy Prophet's (عَائِذُہُمُ النَّبِیِّیْنَ صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ) era, examine the role of women today's.
(v) Write the events of Hazrat Umm Ayman's (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا) love for the Holy Prophet (عَائِذُہُمُ النَّبِیِّیْنَ صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ وَسَلَّمَ).
(vi) Write about the bravery of Hazrat Umm Amarah (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا).
(vii) Describe the attributes and morals of Hazrat Asma (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا).

Activities for Students

- Create an informative chart about the lives of the mentioned Sahabiyat (female companions (رَضِیَ اللّٰہُ تَعَالٰی عَنْہُنَّ), that includes their names, parentage, birth, titles, age, number of narrated Hadiths, children, death, and distinctive qualities.

Activities for Teachers

- A competition on the lives and character of the mentioned Sahabiyat (female companions (رَضِیَ اللّٰہُ تَعَالٰی عَنْہُنَّ) should be organized as a mental exercise. Additionally, hold a discussion in the classroom on how we can benefit from their exemplary lives.

LESSON

49

The Sufis (رَحْمَةُ اللهِ عَلَيْهِمْ)

Learning Outcomes

After studying this lesson, students will be able to:
Understand the status and rank of the mentioned Sufis (رَحْمَةُ اللهِ عَلَيْهِمْ) and adopt their exemplary practices in practical life.

- Gain a general understanding of the life events of the mentioned personalities.
- Gain an understanding of their morals, attributes, and character.
- Gain a brief understanding of their contributions to the propagation of Islam, Sufism, spirituality, and self-purification.
- Learn about the message of peace and love conveyed by these Sufis.
- Analyze the social and spiritual contributions of these Sufis.

The purpose of Sufism is for a person to reform their inner self, cleanse their soul of worldly impurities, and cultivate a heart deeply connected to God. Through Sufism, a person undergoes spiritual training, becoming peaceful themselves and spreading the message of peace and harmony to others. Islam teaches a balance between spiritual and material life. This balance and moderation were upheld by the Companions (رَضِيَ اللهُ تَعَالَى عَنْهُمْ) and later by the pious predecessors.

The Sufis (رَحْمَةُ اللهِ عَلَيْهِمْ) focused on the spiritual and moral development of people, teaching that Allah's pleasure can be attained through asceticism and devotion. Their inner and outer selves were enriched with knowledge, wisdom, and exemplary character. Their speech was impactful, their tone refined, and their demeanor dignified. Everything about them — from their gatherings, interactions, and even their daily lives — became a means of propagating and spreading the faith. They adhered to the teachings of the Holy Quran and Sunnah and taught people to love Allah Almighty and His creation.

Hazrat Abu al-Qasim al-Qushayri (رَحْمَةُ اللهِ عَلَيْهِ)

Imam Abu al-Qasim Abd al-Karim bin Hawazin al-Qushayri, was a muhaddith, exegete and expert in Sufism. In Islamic Sufism, his work Risala Qashiriyyah is famous. His (رَحْمَةُ اللهِ عَلَيْهِ) surname is Abu al-Qasim and titles are Sheikh-ul-Islam, Zain-ul-Islam and Ustad-ul-Sufia. He (رَحْمَةُ اللهِ عَلَيْهِ) was born in Rabi al-Awwal 376 Hijri corresponding to 986 AD, in a town called Istwa near Nishapur. That is why he is called Neshapuri and Istawai. He (رَحْمَةُ اللهِ عَلَيْهِ) was still young when

his father died and he was raised as an orphan.

One day he (رَحْمَةُاللّٰہِعَلَیْہِ) attended to the sermon of Sheikh Abu Ali Daqaq, who was a famous preacher of his time. Seeing his sincerity, he joined his circle of followers, and after some time he received Kharqa Sufism from him. He (رَحْمَةُاللّٰہِعَلَیْہِ) was the Imam of Knowledge and Virtue in Khorasan, and the Sheikh of Sufism.

He (رَحْمَةُاللّٰہِعَلَیْہِ) traveled to various Islamic lands to acquire jurisprudence, knowledge of principles, and other sciences, and learned from many famous personalities of Islam. Sheikh Ali Bin Usman Hajwayri (رَحْمَةُاللّٰہِعَلَیْہِ) says that Hazrat Abu al-Qasim al-Qushayri was one of the outstanding personalities of his time. The world acknowledges his greatness. His virtues are countless. His writings are numerous. Among them, Arbaoon Fi Hadith, Kitab al-Miraj, Nasakh Hadith, and Al-Risaala Al-Qashiriyyah are famous.

He (رَحْمَةُاللّٰہِعَلَیْہِ) was a great jurist, Sufi, pious, and devotee of his time. He (رَحْمَةُاللّٰہِعَلَیْہِ) was Majma-ul-Bahrain (place where two oceans or two rivers meet) in the external and internal sciences. He (رَحْمَةُاللّٰہِعَلَیْہِ) passed away on Sunday 16th Rabi'ul-Thani 465 Hijri corresponding to 30th December 1072. He (رَحْمَةُاللّٰہِعَلَیْہِ) was buried by the side of his mentor in Nishapur.

Hazrat Farid ud-Din Attar (رَحْمَةُاللّٰہِعَلَیْہِ)

Hazrat Khawaja Sheikh Farid ud-din Attar of Nishapur (رَحْمَةُاللّٰہِعَلَیْہِ), was born in 545 Hijri corresponding to the middle of 1145 AD, in Nishapur, Iran. His original name was Abu Hamid Ibn Abu Bakr Ibrahim, but he is better known by his pen-names Farid ud-din and Sheikh Farid ud-din Attar. Attar literally means "expert in medicines". It was his profession. His father's name was Abu Bakr bin Ishaq, who was a famous alchemist, poet, Sufi, and esoteric scholar of his time. His scholarly influence is still prominent in Persian poetry and mysticism.

He (رَحْمَةُاللّٰہِعَلَیْہِ) took up the profession of medicine, and the fame of his practice spread far and wide, and hundreds of people visited for treatment. Attar was familiar with Sufi ideas since his childhood, he was very attached to the life of the Sufis and he wanted to live his life exactly according to the orders of these Sufis.

Hazrat Khawaja Shaikh Farid ud-din Attar of Nishapur (رَحْمَةُاللّٰہِعَلَیْہِ), received spiritual guidance from his father's mentor Hazrat Qutb ud-din Haider (رَحْمَةُاللّٰہِعَلَیْہِ) during his early years. He (رَحْمَةُاللّٰہِعَلَیْہِ) spent a large part of his youth in the acquisition of knowledge, self-improvement, and in the service of Sheikhs. He (رَحْمَةُاللّٰہِعَلَیْہِ) received Kharqah Sufism from Hazrat Majud ud-din Baghdadi (رَحْمَةُاللّٰہِعَلَیْہِ). Along with progressing the stages of Sufism, he (رَحْمَةُاللّٰہِعَلَیْہِ) also continued contained his worldly profession of medicine. Once he (رَحْمَةُاللّٰہِعَلَیْہِ) was at his shop when a dervish came and stood in front of the shop and said a few times, give, something in the name of Allah. He (رَحْمَةُاللّٰہِعَلَیْہِ) was busy with hard work at that time, therefore, he did not pay attention to the dervish. Dervish addressed Khawaja Farid ud-din (رَحْمَةُاللّٰہِعَلَیْہِ) and said, O Sheikh, how will you die? He (رَحْمَةُاللّٰہِعَلَیْہِ) immediately replied: just like you will die. On this, the dervish placed the wooden bowl under his head and said: Allah! and surrendered his life to the Creator. This incident had such an impact on his heart that he left all worldly pursuits and dedicated himself to the spiritual path.

Hazrat Khawaja Shaikh Farid ud-din Attar of Nishapur's (رَحْمَةُاللهِ عَلَيْهِ) writings show that he wrote books on the facts of mysticism. Despite Sufism, he (رَحْمَةُاللهِ عَلَيْهِ) also maintained his connection with pharmacy and clinic. Among his (رَحْمَةُاللهِ عَلَيْهِ) works, Tazkirah al-Awaliya, Diwan, Asrar Nama, Maqamat al-Taiyuriya, Mantaq al-Tair, Maseebat Nama, Elahi Nama, Jawahar Nama, and Sharh al-Qalb etc. are famous. He (رَحْمَةُاللهِ عَلَيْهِ) died in 618 Hijri corresponding to April 1221 AD at the age of seventy years. His (رَحْمَةُاللهِ عَلَيْهِ) grave is located in Nishapur.

Hazrat Nizamuddin Auliya (رَحْمَةُاللهِ عَلَيْهِ)

Hazrat Khwaja Nizamuddin Auliya (رَحْمَةُاللهِ عَلَيْهِ) was a well-known Sufi saint of Chishtiyya order, whose lineage reaches back to Hazrat Imam Hussain (رَضِيَ اللهُ تَعَالٰى عَنْه). He was born in the month of Safar 636 Hijri corresponding to 1238 AD. His real name was Syed Muhammad Nizamuddin and father's name was Syed Ahmad Bukhari. His titles include Nizam al-Auliya, Mahbub-e-Ealhi, Sultan-ul-Mashaikh, Sultan ul-Auliya etc. His ancestors migrated from Bukhara to Badaun. He was barely five years old when his father passed away, but his pure-hearted, pious and courageous mother, Bibi Zalekha, worked tirelessly to bring up her orphaned child.

Nazra Quran and after receiving his primary education from his locality, he completed some studies from Maulana Alauddin Usuli, a famous religious scholar of Badain. He (رَحْمَةُاللهِ عَلَيْهِ) reached the court of Hazrat Fariduddin Masood Ganj Shukar (رَحْمَةُاللهِ عَلَيْهِ) while seeking knowledge from different places and Sheikhs and then became his devoted disciple. When the spiritual training was completed, Mentor conferred the mantle of spiritual leadership. On the order of Mentor, he (رَحْمَةُاللهِ عَلَيْهِ) came to Delhi and settled permanently in Mohalla Ghiyaspora. Despite having attained all the stages of awareness and knowledge, he was immersed in worship and austerity for thirty years.

Allah Almighty had given him perfect absorption and virtue. When the people of Delhi came to know about his greatness, they started coming in groups to visit him and obtain blessings, and their number started increasing day by day. The kings and nobles of the time also expressed their devotion to him. Sultan Ghiyas-ud-Din Balban's grandson Muaz-ud-din Kayqubad was deeply attached to him that he settled near his monastery. Khawaja Nizamuddin also used to go from his monastery to the Sultan's newly built mosque to offer Friday prayers, but he stayed away from the royal courts.

Here are some of his sayings.

- If you do receive, don't hoard it, if you don't receive anything, don't worry, Allah will surely provide.
- Do not speak ill of anyone.
- Do not take loans unnecessarily.
- Do not accumulate wealth unnecessarily.
- What even you spend in the way of Allah is never wasteful.

His monastery would prepare food for thousands of poor and needy people. When he became ill before his death, he bequeathed all the assets in the house and monastery to be

distributed among the poor and the needy. At his command the servant distributed all the grain, leaving nothing behind.

Hazrat Naseeruddin Chirag Dehlavi is his great Caliph, Fawad al-Fawad, Fasl al-Fawad, Rahat al-Mujjabin, and Seer al-Auliya etc. are his works. Khawaja Nizamuddin Auliya passed away on 18th Rabi al-Thani, Wednesday 725 Hijri, corresponding to 3 April 1325 AD at sunrise. Shah Rukan Alam Suhrawardy (رَحْمَةُاللهِعَلَيْهِ) led the funeral prayer. Hazrat Nizamuddin Auliya's (رَحْمَةُاللهِعَلَيْهِ) grave is in Delhi.

Hazrat Syed Abdul Latif Kazmi Qadiri, known as Bari Imam (رَحْمَةُاللهِعَلَيْهِ)

Syed Abdul Latif Kazmi Qadri, commonly known as Bari Imam (رَحْمَةُاللهِعَلَيْهِ), was associated with the Qadri Sufi order. He (رَحْمَةُاللهِعَلَيْهِ) is better known by the title Bari Imam. His father's name was Syed Sakhi Mahmood Badshah, and his mother's name was Syeda Ghulam Fatima Kazmi. His (رَحْمَةُاللهِعَلَيْهِ) esteemed father was also a pious and accomplished saint. His (رَحْمَةُاللهِعَلَيْهِ) lineage traces back to Imam Musa Kazim (رَحْمَةُاللهِعَلَيْهِ) and ultimately to Hazrat Ali (رَضِیَاللهُتَعَالٰیعَنْه). Hazrat Syed Shah Abdul Latif Kazmi (رَحْمَةُاللهِعَلَيْهِ) was born in 1617 AD in the area of Choli Karsal in Chakwal District.

Acquisition of Knowledge

He (رَحْمَةُاللهِعَلَيْهِ) received his initial education, both spiritual and worldly, from his esteemed father, who left no stone unturned in ensuring his proper upbringing and education. He (رَحْمَةُاللهِعَلَيْهِ) was later sent to Ghor Ghushti, which was a renowned center of learning at the time. There, he (رَحْمَةُاللهِعَلَيْهِ) studied various disciplines, including Hadith, logic, jurisprudence, mathematics, theology, literature, and medicine.

After completing his studies there, he (رَحْمَةُاللهِعَلَيْهِ) traveled to Kashmir, Baghdad, Bukhara, Egypt, Damascus, and other Islamic countries, where he gained further religious knowledge and spiritual blessings from the eminent scholars and saints of those regions. He (رَحْمَةُاللهِعَلَيْهِ) then performed Hajj and visited the Roza-e-Rasool (صَلَّىاللهُعَلَيْهِوَعَلٰىاٰلِهٖوَاَصْحَابِهٖوَسَلَّمَ عَائِذًاالْبَيْتَ). After a twelve-year-long journey, he returned.

Hazrat Syed Shah Abdul Latif Kazmi (رَحْمَةُاللهِعَلَيْهِ) was a disciple of Hazrat Hayat al-Mir (رَحْمَةُاللهِعَلَيْهِ), a revered saint of the Qadri order. As long as Hazrat Hayat al-Mir (رَحْمَةُاللهِعَلَيْهِ) was alive, he (رَحْمَةُاللهِعَلَيْهِ) remained in his company. It was Hazrat Hayat al-Mir (رَحْمَةُاللهِعَلَيْهِ) who bestowed upon him the title of *Bari Imam*.

Religious Services

After acquiring both outward and inward knowledge and attaining spiritual enlightenment, Hazrat Shah Abdul Latif Kazmi (رَحْمَةُاللهِعَلَيْهِ) settled in the Hazara district. Upon returning to his homeland, his (رَحْمَةُاللهِعَلَيْهِ) fame spread far and wide. People from distant regions would come to seek his guidance and benefit from his teachings, sermons, and spiritual advice.

After spending some time there, he (رَحْمَةُاللهِعَلَيْهِ) moved to the northern area of the then Rawalpindi district and settled in Bagh Kalan (present-day Aabpara Market, Islamabad). The residents of Bagh Kalan warmly welcomed him with great respect and honor. Hazrat Syed Shah Abdul Latif Kazmi (رَحْمَةُاللهِعَلَيْهِ) devoted himself to the propagation of Islam in this region. The local people became his disciples and embraced his spiritual guidance. This revered figure of the Pothohar region established exemplary efforts in spreading the teachings of Islam and in reforming

and serving the people.

Once, while Bari Imam (رَحْمَةُاللهِ عَلَيْهِ) was traveling, he (رَحْمَةُاللهِ عَلَيْهِ) passed near the village of Bagh Kalan in the area of Nurpur Shahan. After covering a few kilometers, a group of robbers suddenly emerged from the forest and blocked his (رَحْمَةُاللهِ عَلَيْهِ) path with the intention of looting him. Hazrat Sheikh Abdul Latif (رَحْمَةُاللهِ عَلَيْهِ) remained completely untroubled and, addressing the leader of the robbers, invited him towards righteousness. He (رَحْمَةُاللهِ عَلَيْهِ) advised him to abandon his ways of harming others. The leader of the robbers was deeply moved by Bari Imam's (رَحْمَةُاللهِ عَلَيْهِ) words and, repenting for his crimes, pledged to change his life and took an oath of allegiance at his hands.. During his stay in Nurpur Shahan, Syed Abdul Latif Kazmi Qadri (رَحْمَةُاللهِ عَلَيْهِ) illuminated the hearts of countless non-Muslims with the light of Islam through his teachings.

Shah Abdul Latif (رَحْمَةُاللهِ عَلَيْهِ) passed away in 1117 AH (1706 AD) in the village of Nurpur Shahan near present-day Islamabad. His (رَحْمَةُاللهِ عَلَيْهِ) blessed tomb is also located there.

In human societies, this has always been the educational and reformative role of the reformers of the Ummah, which has produced virtuous individuals, righteous communities, and peaceful and pure societies. These sacred personalities represent the highest standards of human excellence, serving as exemplary models throughout every era. Whatever moral virtues exist in the world today are solely due to these noble beings who were embodiments of exemplary character and human perfection. They established the highest standards of morality, providing guidance and enlightenment for humanity. The pious servants of Allah continued the process of purification of souls and hearts, benefiting the creation of Allah. Those who held onto the teachings of these righteous individuals became symbols of peace and harmony in society.

The Sufis (رَحْمَةُاللهِ عَلَيْهِمْ) purified and cleansed hearts through self-purification. As a result of their missionary and reformative efforts, millions of people have been guided to the path of righteousness and enlightenment.

The lives of the Sufis (رَحْمَةُاللهِ عَلَيْهِمْ) serve as luminous examples for us. They were adorned with qualities of faith and dedicated their lives to serving humanity. They loved all human beings without discrimination of race or color and always preached peace, tolerance, compassion, and divine love. They endured every hardship in the path of truth but never abandoned the way of righteousness. Their spiritual and reformative influence continues to this day. We should follow their way of life and seek the company of virtuous and righteous individuals so that we may develop a connection with Allah Almighty and attain His pleasure.

Mawlana Abdul Rehman Jami (رَحْمَةُاللهِ عَلَيْهِ)

Mawlana Abdul Rahman Jami (رَحْمَةُاللهِ عَلَيْهِ), a renowned Sufi poet and historian, was born on November 7, 1414 AD, in the village of Khargard in Jam, located in the Ghor province of Afghanistan. He (رَحْمَةُاللهِ عَلَيْهِ) was considered one of the foremost scholars and Sufis of Islam during his time. In the Islamic state, he (رَحْمَةُاللهِ عَلَيْهِ) held a position of great prestige and honor. During his childhood, he (رَحْمَةُاللهِ عَلَيْهِ) traveled with his father to Herat and Samarkand, which were the centers of Islamic sciences and Persian literature in that era.

Acquisition of Knowledge

When Mawlana Jami (رَحْمَةُاللهِ عَلَيْهِ) came to Herat in his early years with his respected father,

they stayed at the Nizamiyya Madrasa. He (رَحْمَةُاللهِ عَلَيْهِ) benefited intellectually from Mawlana Khawaja Ali Samarqandi and Mawlana Shihabuddin Muhammad Jajarumi, who were students of the esteemed scholars Syed Sharif Jurjani and Mawlana Saduddin Taftazani. Later, Mawlana Jami (رَحْمَةُاللهِ عَلَيْهِ) went to Samarkand to study at the madrasa of Qazi Zada Rumi. Qazi Zada Rumi praised his (رَحْمَةُاللهِ عَلَيْهِ) innovative thinking and intellectual capabilities. Mawlana Jami (رَحْمَةُاللهِ عَلَيْهِ) also excelled in the fields of astronomy and celestial sciences, to the extent that the renowned astronomer of the time, Mawlana Ali Qushji, acknowledged his (رَحْمَةُاللهِ عَلَيْهِ) expertise.

After completing his education, Mawlana Jami (رَحْمَةُاللهِ عَلَيْهِ) turned towards mysticism and spiritual enlightenment and took the pledge of allegiance at the hands of Khawaja Ubaidullah Ahrar (رَحْمَةُاللهِ عَلَيْهِ). In 1472 AD, he performed the pilgrimage (Hajj). Mawlana Jami (رَحْمَةُاللهِ عَلَيْهِ) was known for his reclusive and ascetic nature. Even the rulers of his era held him (رَحْمَةُاللهِ عَلَيْهِ) in high esteem and respected him greatly.

Attributes and Morals

Mawlana Jami (رَحْمَةُاللهِ عَلَيْهِ) possessed a refined sense of aesthetics and an immense love for the Allah Almighty. He (رَحْمَةُاللهِ عَلَيْهِ) was, in the truest sense, a dervish. Humility, sincerity, asceticism, and self-discipline were evident in his actions, movements, and words. He (رَحْمَةُاللهِ عَلَيْهِ) was committed to observing the injunctions of Shariah and adorned with the qualities of the Sufi masters. He (رَحْمَةُاللهِ عَلَيْهِ) was entirely free from the impurities of ostentation and pretentiousness. His (رَحْمَةُاللهِ عَلَيْهِ) character was such that anyone who came to sit with him would find him fully attentive, and he (رَحْمَةُاللهِ عَلَيْهِ) would remain seated until the other person chose to leave. He (رَحْمَةُاللهِ عَلَيْهِ) would sit and interact with common people and even share meals with them. Mawlana Jami (رَحْمَةُاللهِ عَلَيْهِ) had a habit of remaining mostly silent, embodying simplicity and self-restraint in his demeanor.

Mawlana Jami (رَحْمَةُاللهِ عَلَيْهِ) was a supporter of the weak and a helper of the oppressed. If he found someone truly in need, he (رَحْمَةُاللهِ عَلَيْهِ) would assist them secretly. He (رَحْمَةُاللهِ عَلَيْهِ) constructed a madrasa in the city of Herat, another madrasa in Khiyaban, along with a khanqah, and a mosque in Jam. Additionally, he endowed several properties for the madrasa in Khiyaban. He (رَحْمَةُاللهِ عَلَيْهِ) had a strong aversion to flattery and sycophancy, particularly towards influential people and kings. Instead, he would frequently write letters to them, encouraging them to lead virtuous and righteous lives.

Literary Works

Mawlana Jami (رَحْمَةُاللهِ عَلَيْهِ) had an exceptional passion for the pursuit of knowledge, a trait rarely found in his time. He (رَحْمَةُاللهِ عَلَيْهِ) authored remarkable works on various subjects. Among his (رَحْمَةُاللهِ عَلَيْهِ) renowned writings are Chehl Hadith, Manasik al-Hajj, Risala Tehliliya, Nafahat al-Uns, Naqd al-Nusus, Lawaih, and Baharistan. In addition to these, his literary contributions in poetry include three collections of ghazals and seven masnavis, collectively known as Haft Awrang, which remain a significant part of his legacy.

Demise

Mawlana Jami (رَحْمَةُاللهِ عَلَيْهِ) spent 81 years in this transient world and passed away on Friday, November 14, 1492 AD. His (رَحْمَةُاللهِ عَلَيْهِ) tomb is located in Herat, Afghanistan.

Hazrat Syed Usman Marwandi, known as Lal Shahbaz Qalandar (رَحْمَةُاللّٰہِ عَلَیْہِ)

Hazrat Syed Usman Marwandi (رَحْمَةُاللّٰہِ عَلَیْہِ) was born in 1177 AD in the Marvand region of Azerbaijan. His lineage traces back through thirteen generations to Imam Jafar Sadiq (رَحْمَةُاللّٰہِ عَلَیْہِ). His (رَحْمَةُاللّٰہِ عَلَیْہِ) family was distinguished and unique in their time. Sheikh Marwandi (رَحْمَةُاللّٰہِ عَلَیْہِ) held a noble lineage within his family. His esteemed father, Syed Kabir (رَحْمَةُاللّٰہِ عَلَیْہِ), was a renowned scholar and mystic of his era, adhering strictly to the Sunnah of the Holy Prophet (خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ). He did not deviate in the slightest from the commands of Shariah. His revered mother was deeply devout and committed to worship.

Acquisition of Knowledge

Syed Usman Marwandi's (رَحْمَةُاللّٰہِ عَلَیْہِ) education initially followed the fundamental principles of Islam. By the age of just seven, he (رَحْمَةُاللّٰہِ عَلَیْہِ) had memorized the entire Holy Quran. After completing the memorization of the Holy Quran, he (رَحْمَةُاللّٰہِ عَلَیْہِ) swiftly mastered the prevalent Arabic and Persian sciences. During his childhood, he (رَحْمَةُاللّٰہِ عَلَیْہِ) spent the early stages of his upbringing under the guidance of his father, who held a prominent position among the mystics of Tabriz. Under his supervision, Syed Usman Marwandi (رَحْمَةُاللّٰہِ عَلَیْہِ) grew up, and arrangements were made for his education and training. Due to his father, Syed Usman Marwandi (رَحْمَةُاللّٰہِ عَلَیْہِ) was blessed with the company of pious individuals from an early age. As a result, the blessings, spiritual influence, and deep understanding of religious knowledge left a lasting impression on his heart.

From a young age, he (رَحْمَةُاللّٰہِ عَلَیْہِ) regularly participated in religious gatherings. Righteousness and virtue became his hallmark from the very beginning. He (رَحْمَةُاللّٰہِ عَلَیْہِ) had a great passion for acquiring knowledge and a strong inclination toward research and inquiry. After completing his education, he (رَحْمَةُاللّٰہِ عَلَیْہِ) embarked on the journey to perform Hajj. Upon completing Hajj, he (رَحْمَةُاللّٰہِ عَلَیْہِ) traveled to Baghdad and Mashhad, where he had the opportunity to benefit from the teachings of renowned scholars and Sufis. Later, during his travels, he (رَحْمَةُاللّٰہِ عَلَیْہِ) reached the service of Sheikh Bu Ali Qalandar (رَحْمَةُاللّٰہِ عَلَیْہِ), pledged allegiance to him, and remained under his guidance.

Religious Services

Sheikh Bu Ali (رَحْمَةُاللّٰہِ عَلَیْہِ) advised him (رَحْمَةُاللّٰہِ عَلَیْہِ) after some time that it would be better for him to go to Sindh. Following his suggestion, he (رَحْمَةُاللّٰہِ عَلَیْہِ) arrived in Sindh and settled in Sewistan. His (رَحْمَةُاللّٰہِ عَلَیْہِ) arrival in Sewistan transformed the area into a center of guidance and enlightenment, turning hearts toward righteousness and piety. In Sewistan, Sheikh Usman Marwandi (رَحْمَةُاللّٰہِ عَلَیْہِ) guided misguided individuals to the straight path, refined their morals, instilled a passion for goodness and truth in their hearts, and taught them to live together with love and harmony. He (رَحْمَةُاللّٰہِ عَلَیْہِ) stayed in Sewistan for nearly six years, spreading the light of Islam throughout Sindh. Thousands of people found guidance through him (رَحْمَةُاللّٰہِ عَلَیْہِ), and many strayed souls were reconnected to Allah Almighty.

He (رَحْمَةُاللّٰہِ عَلَیْہِ) was a Sufi poet, theologian, and ascetic. His (رَحْمَةُاللّٰہِ عَلَیْہِ) poetic works in Persian are well-known. He (رَحْمَةُاللّٰہِ عَلَیْہِ) was affiliated with the Qadriya Sufi order. Due to his teachings on religious tolerance, he (رَحْمَةُاللّٰہِ عَلَیْہِ) was revered by followers of all religions. He (رَحْمَةُاللّٰہِ عَلَیْہِ) attained a high rank in spirituality and traveled extensively throughout the Islamic world, which enabled him to master Persian, Arabic, Turkish, Sindhi, and Sanskrit. Countless individuals benefitted spiritually from his (رَحْمَةُاللّٰہِ عَلَیْہِ) guidance. Some prominent personalities among those who received

spiritual blessings from him (رَحْمَةُاللّٰہِعَلَیْہِ) include Hazrat Abdullah Shah Abdal, Syed Ali Sarmast, Syed Abdul Wahab, Syed Mir Kalan, Nadir Ali Shah, Syed Salahuddin, and Lal Musa.

Demise

He (رَحْمَةُاللّٰہِعَلَیْہِ) passed away on 21st Shaban, 1274 AD. His (رَحْمَةُاللّٰہِعَلَیْہِ) blessed shrine is located in the region of Sehwan Sharif in Sindh.

EXERCISE

A. Choose the correct answer.

1. What is the subject of Risala Qashiriya?

(a) Medicine
(b) Sufism
(c) Alchemy
(d) Biology

2. Who is the author of Mantaq Al-Tayir?

(a) Abu al-Qasim al-Qushayri (رَحْمَةُاللّٰہِعَلَیْہِ)
(b) Qutbuddin Auliya (رَحْمَةُاللّٰہِعَلَیْہِ)
(c) Farid ud-Din Attar (رَحْمَةُاللّٰہِعَلَیْہِ)
(d) Nizamuddin Auliya (رَحْمَةُاللّٰہِعَلَیْہِ)

3. Where is the shrine of Sheikh Nizamuddin Auliya located?

(a) Delhi
(b) Lahore
(c) Kolkata
(d) Lucknow

4. What is the literal meaning of Attar?

(a) Knowledge expert
(b) A master of philosophy
(c) Medicine specialist
(d) History expert

5. Which is the famous writing of Sheikh Nizamuddin Auliya?

(a) Risala Tahliliyah
(b) Risala Qashiriya
(c) Fawaid al-Fawad
(d) Tazkarah al-Auliya

6. In which Hijri year was Hazrat Usman Marwandi (رَحْمَةُاللّٰہِعَلَیْہِ) born?

(a) 538 Hijri
(b) 539 Hijri
(c) 540 Hijri
(d) 541 Hijri

7. Why is Hazrat Shabaz Qalandar (رَحْمَةُاللّٰہِعَلَیْہِ) respected by followers of all religions?

(a) Due to his noble lineage
(b) Due to his wealth
(c) Due to his religious tolerance
(d) Due to his knowledge

8. **Why did Hazrat Shabaz Qalandar (رَحْمَةُاللّٰہِعَلَیْہِ) come to Sindh?**

(a) For trade
(b) For education
(c) For preaching
(d) For sightseeing

9. **Mawlana Abdul Rahman Jami (رَحْمَةُاللّٰہِعَلَیْہِ) wrote how many books in prose?**

(a) Ten
(b) Eleven
(c) Thirteen
(d) Fourteen

10. **Qazi Zadeh Rum (رَحْمَةُاللّٰہِعَلَیْہِ) praised Mawlana Jami (رَحْمَةُاللّٰہِعَلَیْہِ) for which quality?**

(a) Physical strength
(b) Moral strength
(c) Mental strength
(d) Financial strength

B. Give short answers.

(i) Write any famous incident of the life of Hazrat Farid ud-din Attar (رَحْمَةُاللّٰہِعَلَیْہِ).

(ii) Write the names of the famous books of Hazrat Farid ud-din Attar (رَحْمَةُاللّٰہِعَلَیْہِ).

(iii) Write a few sayings of Hazrat Nizamuddin Auliya (رَحْمَةُاللّٰہِعَلَیْہِ).

(iv) How was the behavior of Hazrat Nizamuddin Auliya (رَحْمَةُاللّٰہِعَلَیْہِ) with nobles and sultans?

(v) Write the names of the books of Hazrat Abu al-Qasim al-Qushayri (رَحْمَةُاللّٰہِعَلَیْہِ).

(vi) Write about the events of acquiring knowledge by Hazrat Sheikh Abdul Rahman Jami (رَحْمَةُاللّٰہِعَلَیْہِ).

(vii) Mention the religious services of Hazrat Ushman Marwandi (رَحْمَةُاللّٰہِعَلَیْہِ).

(viii) Mention the details of the acquisition of knowledge by Hazrat Sheikh Abdul Latif Kazmi (رَحْمَةُاللّٰہِعَلَیْہِ).

(ix) Write a famous event from the life of Hazrat Sheikh Abdul Latif Kazmi (رَحْمَةُاللّٰہِعَلَیْہِ).

(x) Mention the writings of Hazrat Abdul Rahman Jami (رَحْمَةُاللّٰہِعَلَیْہِ).

C. Answer in detail.

(i) What do you know about the life and teachings of Hazrat Abu al-Qasim al-Qushayri (رَحْمَةُاللّٰہِعَلَیْہِ)?

(ii) Write about the knowledge and training of Hazrat Farid ud-din Attar (رَحْمَةُاللّٰہِعَلَیْہِ).

(iii) Describe the knowledge and morals of Hazrat Nizamuddin Auliya (رَحْمَةُاللّٰہِعَلَیْہِ).

(iv) How can we implement the lessons learned from the lives of the above-mentioned Sufis in our practical life? Give examples.

(v) Mention the religious services of Hazrat Usman Marwandi (رَحْمَةُاللّٰہِعَلَیْہِ).

(vi) Describe the attributes and morals of Hazrat Sheikh Abdul Rahman Jami (رَحْمَةُاللّٰہِعَلَیْہِ).

(vii) Write about the life of Hazrat Abdul Latif Kazmi (رَحْمَةُاللّٰہِعَلَیْہِ).

Activities for Students

- Write informative notes on the life circumstances of the mentioned personalities including their names, parentage, births, works, services and distinguishing features.
- Compare the services and teachings of the above Sufis, and present them in the form of a chart.

Activities for Teachers

- Conduct a discussion in the classroom on the life and character and teachings of the above personalities.

LESSON

50

Scholars and Thinkers (رَحْمَةُاللّٰہِعَلَیْہِمْ)

Learning Outcomes

After reading this lesson, the students will be able to:
Be aware of the status, rank and services of the mentioned scholars and thinkers and be able to adopt their way of life in their practical life.

- Gain a brief understanding of the life events of the mentioned personalities.
- Gain an understanding of their morals and characteristics.
- Gain brief knowledge about their scholarly and social contributions.
- Gain an understanding of their teachings and writings.

Abu Ishaq al-Shatibi (رَحْمَةُاللّٰہِعَلَیْہِ)

Abu Ishaq Ibrahim bin Musa bin Muhammad Al Lakhmi Al Gharnati al-Shatibi (رَحْمَةُاللّٰہِعَلَیْہِ) was a famous muhaddith, jurist, and polymath, who is recognized as one of the great scholars of principles of jurisprudence. He (رَحْمَةُاللّٰہِعَلَیْہِ) was born in the year 720 Hijri corresponding to 1320 AD in Granada. He (رَحْمَةُاللّٰہِعَلَیْہِ) received all kinds of religious knowledge from many teachers and imparted it to the people.

He (رَحْمَةُاللّٰہِعَلَیْہِ) was a teacher of Quranic recitation, Hadith, studies of Hadith, jurisprudence and principles of jurisprudence at Grand University, Granada. In his writings, the creative approach rather than the traditional approach is reflected because he was an expert in Quran and Sunnah, and Arabic language. He (رَحْمَةُاللّٰہِعَلَیْہِ) enlightened the East and the West with the light of knowledge. Scholars were attracted to his books. He (رَحْمَةُاللّٰہِعَلَیْہِ) wrote a wonderful book on the subject of knowledge and objectives of Shariah called Al-Muwafaqat (The Reconciliation of the fundamentals of Islamic Law) which was an unparalleled work in the principles of jurisprudence and objectives of Shariah. He (رَحْمَةُاللّٰہِعَلَیْہِ) wrote Kitab al-Itisam (The Book of Adherence) to explain Sunnah and innovation. His fame spread throughout the Islamic world regarding the publication of the Sunnah and opposing innovation. In this regard, he faced a lot of opposition and difficulties, but he steadfastly stood by the truth. His role was similar to that of the Mujadadeen Ummah regarding the reformation of the Islamic world. His book Al-Itisam reflects his struggle.

In addition to the above mentioned books, among his works: Al-Ifadat wal-Inshadat, Kitab al-Majalis, and Kitab al-Maqasid are also famous. He (رَحْمَةُاللّٰہِعَلَیْہِ) died in 790 Hijri according to 1388 AD.

Jalal al-Din al-Suyuti (رَحْمَةُاللّٰهِعَلَيْهِ)

Jalal al-Din al-Suyuti (رَحْمَةُاللّٰهِعَلَيْهِ) was born on Saturday 1st Rajab 849 Hijri corresponding to 3rd October 1445 AD in the ancient town of Asyut in Egypt, hence he is called Suyuti. His real name was Abd al-Rahman ibn Kamaluddin. His surname is Abu al-Fazl, his nickname is Jalal al-din and his alias is Ibn Al-Katb (Son of books). At the age of 8, he (رَحْمَةُاللّٰهِعَلَيْهِ) memorized the entire Holy Quran while living with his father. He (رَحْمَةُاللّٰهِعَلَيْهِ) started teaching Arabic in 866 Hijri. In the same year, he first authored Sharh Al-Istiaadha and Sharh Basmalah. His teacher, Sheikh Alamuddin Balqini, wrote a commentary on these two books. After completing studies and arts from various Sheikhs, he (رَحْمَةُاللّٰهِعَلَيْهِ) started the work of Afta (religious decree) in 871 Hijri. In 872 Hijri, he also got the honor of Dora-e-Hadith.

He (رَحْمَةُاللّٰهِعَلَيْهِ) was a commentator, muhaddith, and jurist. His number of books is more than 500. Apart from Tafsir al-Jalalayn and Tafsir Al-Dur al-Manthur, his most famous book is Al-Itqan fi Ulum al-Quran. Besides being a Muhaddith, he (رَحْمَةُاللّٰهِعَلَيْهِ) was also an excellent historian. On the history of the Nation of Islam, he wrote the book Tarikh al-Khulafa (History of the Caliphs). Apart from this, he also wrote books on Tafsir, Hadith, Hadith Studies, Fiqh, Seerat, Biography and History. Among scholars, Jalal al-Din al-Suyuti (رَحْمَةُاللّٰهِعَلَيْهِ) is extremely famous and popular due to his scholarly services.

Suyuti (رَحْمَةُاللّٰهِعَلَيْهِ) himself says in his book Hasan al-Mahadira: "Allah Almighty has given me the knowledge of seven sciences, i.e. interpretation, Hadith, jurisprudence, syntax, meaning, statement, and innovation." He (رَحْمَةُاللّٰهِعَلَيْهِ) has said that on the occasion of Hajj, I drank Zamzam water and prayed at that time that I would be given the rank of Balqini in jurisprudence and Ibn Hajar Asqalani in Hadith. So, his writings and his scholarly experience is a witness that this prayer of him was accepted by Allah Almighty. He (رَحْمَةُاللّٰهِعَلَيْهِ) was the greatest scholar of his time. He himself said that: "I memorized two hundred thousand Hadiths, and if I had more than that, I would have memorized them too."

His nature was so free from worldly wealth that nobles used to visit him, and offered gifts and donations, but he did not accept anyone's gift. Suyuti (رَحْمَةُاللّٰهِعَلَيْهِ) passed away on 19 Jamadi Al-Awwal 911 Hijri corresponding to 18 October 1505 after spending 61 years in this mortal world.

Ibn Khaldun (رَحْمَةُاللّٰهِعَلَيْهِ)

Ibn Khaldun was born in 732 Hijri corresponding to 1322 AD in Tunis. He was a famous historian, philosopher and statesman of the Islamic world. His original name was Abd ar-Rahman ibn Muhammad. Ibn Khaldun's family first came from the Arabian Peninsula and settled in Andalusia. Then moved to Tunis from there. From an early age, he mastered the Holy Qur'an, Hadith, jurisprudence, philosophy, literature, and history. His vast knowledge earned him widespread recognition. He was appointed as a royal scribe.

A few years later, Ibn Khaldun arrived in Cairo via Alexandria, and engaged in the teaching of Islamic studies at Jamia Al-Azhar, a famous educational institution of the Islamic world. The fame of his knowledge brought him to the court of the Sultan of Egypt. In 786 Hijri, Sultan

Saifuddin Barquq appointed him as the Qazi of the Maliki Jurisprudence. Because of his justice and equality, and skill in law, the sultan and the scholars all became his followers.

During this time, a tragic event struck. His family was coming to Egypt from Tunis by sea and Ibn Khaldun was very happy with the thoughts of meeting them after many years, but the ship sank due to a storm in the sea. Ibn Khaldun was deeply shocked by this accident, but he did not lose heart, and continued to work diligently day and night.

In 789 AH, Ibn Khaldun performed Hajj, and upon returning to Cairo, completed his magnum opus, History by Ibn Khuldun. In 803 AH, the Sultan of Egypt appointed him as an ambassador and sent him to the city of Damascus in Syria, where he met with Amir Timur. Amir Timur inquired from him in detail about the conditions in the western regions. On his request, Ibn Khaldun compiled a detailed document about it. He also compiled an equally extensive document on Tatar history. Ibn Khaldun spent the next five years in Cairo working as a teacher and judge, completing his autobiography and world history. Ibn Khaldun is considered the father of history and sociology. His greatest achievement is "The Muqaddimah: An Introduction to History". Its subject is Sociology. This book is also a treasure of philosophy, history, political science, economics, and sociology. This book has been translated into several European languages, and scholars consider it one of the world's greatest books.

The people of Andalusia and Tunis were very proud of him, and they wanted Ibn Khaldun to return to their homeland, but he remained in Egypt and died there in 808 Hijri according to 1406 AD.

Sheikh Akbar Muhyuddin Ibn Arabi (رَحْمَةُاللّٰہِعَلَیْہِ)

His name was Muhammad, and his title was Muhyuddin. He (رَحْمَةُاللّٰہِعَلَیْہِ) was born on July 26, 1165 AD, in Murcia, a region in the eastern part of Andalusia (Spain), where he (رَحْمَةُاللّٰہِعَلَیْہِ) also spent his childhood. His (رَحْمَةُاللّٰہِعَلَیْہِ) grandfather was a renowned scholar and judge of Andalusia, and his (رَحْمَةُاللّٰہِعَلَیْہِ) honorable father was also a saint of great stature.

Acquisition of Knowledge

He (رَحْمَةُاللّٰہِعَلَیْہِ) received his initial education, including the recitation of the Holy Quran, from Abu Bakr bin Khalaf in Murcia itself. At the age of 8, he (رَحْمَةُاللّٰہِعَلَیْہِ) moved to Seville. In Seville, he (رَحْمَةُاللّٰہِعَلَیْہِ) had the honor of learning from the renowned scholars of his time. Along with acquiring formal religious education, he (رَحْمَةُاللّٰہِعَلَیْہِ) spent much of his time serving scholars and Sufis. By the time he (رَحْمَةُاللّٰہِعَلَیْہِ) turned 20, he (رَحْمَةُاللّٰہِعَلَیْہِ) was inclined toward spiritual exercises and worship. Seville was then a center for prominent scholars and distinguished Sufis. He (رَحْمَةُاللّٰہِعَلَیْہِ) studied there for 20 years. He (رَحْمَةُاللّٰہِعَلَیْہِ) also developed a spiritual connection with Abu Muhammad Yunus Qassar Hashimi and Abu al-Hasan bin Abdullah bin Jami.

Religious Services

After completing his education, he (رَحْمَةُاللّٰہِعَلَیْہِ) returned to his homeland, Andalusia (Murcia), and devoted himself to serving his mother. Performing Hajj and traveling to Makkah was his (رَحْمَةُاللّٰہِعَلَیْہِ) long-cherished desire, but due to his duties toward his mother and household

responsibilities, he (رَحْمَةُاللهِعَلَيْهِ) had to postpone it. After his mother's passing, he (رَحْمَةُاللهِعَلَيْهِ) embarked on a journey to Makkah and stayed there for two years. The scholarly and religious circles there were greatly impressed by him (رَحْمَةُاللهِعَلَيْهِ).

He (رَحْمَةُاللهِعَلَيْهِ) had mastery over Arabic prose and poetry, and composing poetry came to him naturally. He often recited verses spontaneously. His (رَحْمَةُاللهِعَلَيْهِ) intelligence was unmatched, and he (رَحْمَةُاللهِعَلَيْهِ) was immersed in the love of Allah Almighty, possessing extraordinary abilities. He (رَحْمَةُاللهِعَلَيْهِ) was one of the greatest scholars of his time, adorned with both external and internal virtues. Wherever he went, his character, deeds, and sermons illuminated dark hearts. Those who had strayed found guidance and began walking on the straight path under his influence. Due to his Sufi demeanor, people were eager to sit in his (رَحْمَةُاللهِعَلَيْهِ) gatherings and listen to his words.

Sheikh Akbar Ibn Arabi (رَحْمَةُاللهِعَلَيْهِ) undertook numerous journeys to teach, learn, and propagate the religion, traveling to Cordoba, Tunis, Iraq, Egypt, Hejaz, Palestine, Iran, and various parts of Sham (Syria). In many regions, he (رَحْمَةُاللهِعَلَيْهِ) established centers for teaching and learning. In North Africa, he (رَحْمَةُاللهِعَلَيْهِ) also founded a khanqah (Sufi lodge). Alongside his (رَحْمَةُاللهِعَلَيْهِ) sermons and teaching activities, he (رَحْمَةُاللهِعَلَيْهِ) served the religion through his writings. Whether traveling or residing in one place, he never ceased writing. His (رَحْمَةُاللهِعَلَيْهِ) works number over 500, but his most renowned books are Futuhat al-Makkiyah and Fusus al-Hikam. He (رَحْمَةُاللهِعَلَيْهِ) wrote Futuhat al-Makkiyah in Makkah, which is a highly esteemed book on Sufism. Other notable works include Ruh al-Qudus, Mishkat al-Anwar, Hilyat al-Abdal, and Taj al-Rasail.

Status and Rank

Sheikh Akbar Muhyiddin Ibn Arabi (رَحْمَةُاللهِعَلَيْهِ) was a great saint, an exceptional thinker, and a profound scholar. People of knowledge mention his (رَحْمَةُاللهِعَلَيْهِ) name with great respect and reverence. Sheikh Ibn Arabi (رَحْمَةُاللهِعَلَيْهِ) held a lofty position in the fields of knowledge and spirituality. Due to his (رَحْمَةُاللهِعَلَيْهِ) extraordinary scholarship and excellence, he (رَحْمَةُاللهِعَلَيْهِ) was honored with the title of "Sheikh al-Akbar," a title bestowed upon him by his teacher Abu Madyan Ghawth al-Tilimsani (رَحْمَةُاللهِعَلَيْهِ). This title became so widely associated with him that upon hearing it, one immediately thinks of Sheikh Ibn Arabi. Among the Sufis, this title has never been used for any other Sheikh. He (رَحْمَةُاللهِعَلَيْهِ) is also famously known as Imam al-Muwahhidin among prominent Sufis.

In the later years of his life, Ibn Arabi (رَحْمَةُاللهِعَلَيْهِ) traveled to Baghdad, Mosul, Cairo, and various parts of Asia. He (رَحْمَةُاللهِعَلَيْهِ) eventually settled in Damascus at the invitation of the ruler, al-Malik al-Adil, where he (رَحْمَةُاللهِعَلَيْهِ) remained until his passing. Sheikh Ibn Arabi (رَحْمَةُاللهِعَلَيْهِ) passed away at the age of 80 on November 16, 1240 AD, in Damascus. He (رَحْمَةُاللهِعَلَيْهِ) was laid to rest at the foot of Jabal Qasioun, in the area now known as Salihiyah.

Allama Shah Abdul Aziz Muhaddith Dehlavi (رَحْمَةُاللهِعَلَيْهِ)

Shah Abdul Aziz Muhaddith Dehlavi (رَحْمَةُاللهِعَلَيْهِ) was born on October 10, 1746 AD, in Delhi. He (رَحْمَةُاللهِعَلَيْهِ) was the eldest son of Shah Waliullah Muhaddith Dehlavi (رَحْمَةُاللهِعَلَيْهِ). His respected grandfather was Shah Abdul Rahim (رَحْمَةُاللهِعَلَيْهِ), and his lineage traces back to Hazrat Umar Farooq (رَضِيَ اللهُ تَعَالٰى عَنْهُ). He (رَحْمَةُاللهِعَلَيْهِ) was famously known by the title Siraj-ul-Hind.

Acquisition of Knowledge

After the demise of his respected father, he (رَحْمَةُاللهِعَلَيْهِ) took over the responsibilities of Madrasah Rahimiyah, founded by his father. With great sincerity and effort, he (رَحْمَةُاللهِعَلَيْهِ) began

teaching not only the prevalent sciences but also Hadith and Tafsir (exegesis). Due to his scholarly excellence, he (رَحْمَةُاللهِ عَلَيْهِ) soon became a center of reference for scholars and spiritual guides. In that turbulent era, he (رَحْمَةُاللهِ عَلَيْهِ) made significant contributions to the promotion of the knowledge of the Quran and Sunnah. His (رَحْمَةُاللهِ عَلَيْهِ) efforts led to widespread awareness of Islamic sciences, particularly Hadith and Tafsir, in the Indian subcontinent. Shah Abdul Aziz (رَحْمَةُاللهِ عَلَيْهِ) possessed both vast knowledge and an extraordinary level of expertise. His memory was exceptionally strong; he (رَحْمَةُاللهِ عَلَيْهِ) would often dictate lengthy excerpts from obscure books purely from memory, and when those books were referred to, the dictated text was found to be exactly correct. When he (رَحْمَةُاللهِ عَلَيْهِ) assumed the seat of teaching, eager students of knowledge came from far and wide to learn from him. His circle of disciples expanded greatly, and his students became prominent scholars.

Literary Works

Shah Abdul Aziz (رَحْمَةُاللهِ عَلَيْهِ) authored numerous books. His notable works include Ajala Nafia, Bustan-ul-Muhaddithin, Sir-us-Shahadatain, Fatawa Azizi, and Fath-ul-Aziz (popularly known as Tafsir Azizi). Additionally, he (رَحْمَةُاللهِ عَلَيْهِ) wrote several treatises and annotations in Persian and Arabic on topics such as rhetoric, theology, logic, and philosophy.

Demise

Shah Abdul Aziz Muhaddith Dehlavi (رَحْمَةُاللهِ عَلَيْهِ) passed away in 1824 AD. He (رَحْمَةُاللهِ عَلَيْهِ) was laid to rest outside Turkman Gate, in the Mehandiyan cemetery, beside his esteemed father, Shah Waliullah Muhaddith Dehlavi.

Allama Ibn Rushd (رَحْمَةُاللهِ عَلَيْهِ)

His full name is "Abu al-Walid Muhammad bin Ahmad bin Muhammad bin Ahmad bin Rushd al-Qurtubi al-Andalusi." He (رَحْمَةُاللهِ عَلَيْهِ) was born in 1126 AD in Cordoba. Allama Ibn Rushd (رَحْمَةُاللهِ عَلَيْهِ) was a Muslim philosopher, physician, astronomer, and judge. Before him, his father and grandfather also served as judges in Cordoba.

Intellectual Standing

He (رَحْمَةُاللهِ عَلَيْهِ) gained fame in philosophy and medical sciences. Not only was he a philosopher and physician, but he was also a jurist and a judge. He was well-versed in grammar and linguistics, highly courteous, deeply religious, and a person with strong reasoning skills. He (رَحْمَةُاللهِ عَلَيْهِ) received education in theology, philosophy, law, mathematics, and astronomy from renowned scholars like Ibn Tufayl and Ibn Zuhr. He studied medicine under Abu Jafar Harun and Abu Marwan bin Jurbul al-Andalusi. Ibn Rushd (رَحْمَةُاللهِ عَلَيْهِ) was appointed as the personal physician to the caliph in Morocco and served as a judge in Seville and Cordoba during the reign of Caliph Yaqub Yusuf.

He (رَحْمَةُاللهِ عَلَيْهِ) also excelled in the field of medicine, but his primary fame came from philosophy. He presented significant theories regarding the relationship between religion and philosophy, introducing the concept of "double truth." Ibn Rushd (رَحْمَةُاللهِ عَلَيْهِ) authored numerous books on law, logic, astronomy, and medicine, and wrote detailed commentaries on philosophy.

His (رَحْمَةُاللهِ عَلَيْهِ) contributions to philosophy and theology had profound impacts, which were undoubtedly the result of his tireless efforts. He (رَحْمَةُاللهِ عَلَيْهِ) dedicated his entire life to the pursuit of knowledge and the writing of books. He (رَحْمَةُاللهِ عَلَيْهِ) never sought fame, as he believed in achieving human excellence through knowledge and understanding. For him, the recognition of a person lay in their intellectual and practical achievements.

Literary Works

Ibn Rushd's (رَحْمَةُاللّٰهِعَلَيْهِ) works are mentioned to number 108. He (رَحْمَةُاللّٰهِعَلَيْهِ) wrote commentaries on Aristotle's books. Among his notable works are Al-Kulliyat, Fasl al-Maqal, Al-Kashf'an Manahij al-Adillah, Maqalah 'Ilm al-Alami, and Tahafut al-Tahafut, among others. He passed away in 1198 AD in Morocco.

EXERCISE

A. Choose the correct answer.

1. What is the subject of Abu Ishaq al-Shatibi's work "Kitab al-Itisam"?

(a) Jurisprudence (b) Reformation heresies
(c) Objectives of Shariah (d) Sufism

2. Sultan Saifuddin Barquq appointed Ibn Khaldun as Qazi of which jurisprudence?

(a) Hanafi Jurisprudence (b) Maliki Jurisprudence
(c) Shafi Jurisprudence (d) Hanbali Jurisprudence

3. What was Jalal al-Din al-Suyuti's (رَحْمَةُاللّٰهِعَلَيْهِ) alias?

(a) Ibn Al-Asr (b) Ibn Al-Katb (c) Ibn Al-Hal (d) Ibn Al-Klam

4. Which scholar memorized two hundred thousand Hadiths?

(a) Abu Ishaq al-Shatibi (b) Ibn Khaldun
(c) Jalal al-Din al-Suyuti (d) Siraj al-Din al-Bulqini

5. What is the subject of the book "The Muqaddimah: An Introduction to History"?

(a) Philosophy, Political Science (b) Philosophy, Sociology
(c) Philosophy, Theology (d) Philosophy, Economics

6. When did Shah Abdul Aziz Muhaddith Dehlavi (رَحْمَةُاللّٰهِعَلَيْهِ) pass away?

(a) 1822 (b) 1823 (c) 1824 (d) 1825

7. Whose title is Sheikh Akbar (رَحْمَةُاللّٰهِعَلَيْهِ)?

(a) Ibn Arabi (رَحْمَةُاللّٰهِعَلَيْهِ) (b) Ibn Rushd (رَحْمَةُاللّٰهِعَلَيْهِ)
(c) Ibn Timiyah (رَحْمَةُاللّٰهِعَلَيْهِ) (d) Ibn Farz (رَحْمَةُاللّٰهِعَلَيْهِ)

8. What positions did Allama Ibn Rushd's (رَحْمَةُاللّٰهِعَلَيْهِ) father and grandfather hold in Cordoba?

(a) Minister (b) Qazi (c) Mufti (d) Sheikh-ul-Islam

9. Why did Ibn Arabi (رَحْمَةُاللّٰهِعَلَيْهِ) postpone his journey to Makkah?

(a) To acquire knowledge (b) For trade
(c) For worship (d) For his mother's service

10. What was the title of Shah Abdul Aziz (رَحْمَةُاللّٰهِعَلَيْهِ)?

(a) Sheikh-ul-Hind (b) Imam-ul-Hind (c) Siraj-ul-Hind (d) Zia-ul-Hind

B. Give short answers.

(i) Write the incident of Jalal al-Din al-Suyuti praying in the Haram.
(ii) When and where was Abu Ishaq al-Shatibi born?
(iii) How many books did Jalal al-Din al-Suyuti write? name two of them.
(iv) When and where did Ibn Khaldun die?
(v) Write the names of famous books of Abu Ishaq al-Shatibi.
(vi) Who gave Ibn Arabi (رَحْمَةُاللّٰہِعَلَیْہِ) the title of Sheikh Akbar?
(vii) Where did Ibn Arabi (رَحْمَةُاللّٰہِعَلَیْہِ) author Futuhat al-Makkiyah?
(viii) Narrate the event of Shah Abdul Aziz (رَحْمَةُاللّٰہِعَلَیْہِ) memory.
(ix) Write the names of the works of Allama Ibn Rushd (رَحْمَةُاللّٰہِعَلَیْہِ).
(x) Write the names of the famous books of Sheikh Akbar (رَحْمَةُاللّٰہِعَلَیْہِ).

C. Answer in detail.

(i) Describe the scholarly services of Ibn Khaldun.
(ii) Describe Abu Ishaq al-Shatibi's reformation and renewal achievements.
(iii) Write about Jalal al-Din al-Suyuti's scholarly services.
(iv) How can you benefit from the lives and achievements of scholars and philosophers included in the lesson? Explain with examples.
(v) Write a note on the status and rank of Sheikh Akbar (رَحْمَةُاللّٰہِعَلَیْہِ).
(vi) Write about the scholarly services of Allama Ibn Rushd (رَحْمَةُاللّٰہِعَلَیْہِ).
(vii) Write a note on the religious services of Allama Shah Abdul Aziz (رَحْمَةُاللّٰہِعَلَیْہِ).

Activities for Students

- Write informational notes on the life of the personalities mentioned, including their name, parentage, and birth, as well as their works, services, and distinguishing features.

Activities for Teachers

- Conduct a discussion in the classroom on the life, character, and teachings of the above-mentioned personalities.

UNIT

G

Islamic Teachings and Contemporary Requirements

51 Self-Confidence and Self-Reliance

52 Mental Health and Physical Exercise

53 Importance of Future Planning in Islam

54 Distinctions of Islamic Civilizaion

LESSON

51

Self-Confidence and Self-Reliance

Learning Outcomes

After reading this lesson, the students will be able to:

Develop a sense of self-confidence and self-reliance within themselves, keeping in mind Islamic teachings and needs of modern times.

- Understand the meaning and connotation of self-confidence and self-reliance.
- Understand the importance and virtues of self-confidence and self-reliance.
- Learn examples of self-confidence and self-reliance in the light of the Holy Prophet Muhammad's (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ عَائِمُ النَّبِيِّينَ) life.
- Understand the different forms of self-confidence and self-reliance and their causes.
- Examine the individual and collective effects of self-confidence and self-reliance.

Meaning and Connotation of Self-Confidence and Self-Reliance

Self-confidence is a state of mind in which a person has complete trust and confidence in himself. He believes that he has the ability to do everything. When he is faced with a new task, he faces it boldly, and shows that he is qualified for the task. When a problem occurs, a person himself believes that he will overcome this problem. But self-confidence does not mean to speaking or acting outside the boundaries of etiquette. Doing so would be against to human dignity and high morals. The word self-esteem is also used as synonyms for self-confidence.

Self-reliance refers to developing and relying on one's own resources and strength. It also means that life should be lived within the available means. A self-sufficient person struggles if he has less resources, increases resources and depends on himself, does not look to anyone else. This is the case of an individual, a family, and a nation as well. When the individual steps on the path of self-reliance, he creates new resources on his own strength. In the same way, when a family, nation, or country decides to be self-reliant, then even after facing difficulties, they do not seek help from others, and finally seeing their hard work, Allah Almighty increases their resources.

Causes of Self-Confidence and Self-Reliance

1. The primary cause of self-confidence is tawakal (trust) in Allah Almighty. The word tawakal (trust) comes from "wakal", which means entrusting matters to someone. Self-confidence in a Muslim does not come without complete tawkal (trust) and reliance on Allah Almighty. A Muslim's self-confidence does not exist without trust in Allah Almighty. He intends, and trusts in Allah Almighty. In the Holy Quran, Allah Almighty says:

فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللّٰهِ ط

Translation:
"Once you have taken a decision, place your trust in Allah."

(Surah Al-Imran: 159)

وَمَنْ يَّتَوَكَّلْ عَلَى اللّٰهِ فَهُوَ حَسْبُهٗ ط

Translation:
"And whoever places his trust in Allah, He is sufficient for him."

(Surah At-Talaq: 3)

2. Another reason for self-confidence is that a person respects himself. He shows humility and dignity. His situation is like this saying:

مَنْ عَرَفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّهُ

Translation:
"He who has recognized his self, he has recognized his Lord."

(Hilyat al-Awliya: 10/208)

He who knows his own self does not trade on self-esteem under any circumstances.

Along with trusting in Allah Almighty, man should also have the feeling that his creation is not without. His focus should be on this saying of Allah Almighty:

اَفَحَسِبْتُمْ اَنَّمَا خَلَقْنٰكُمْ عَبَثًا

Translation:
"So did you think that We created you for nothing."

(Surah Al-Muminun: 115)

3. Another reason for a believer's self-confidence is that he fulfills the promises he made to Allah Almighty, and obeys the religion and Shariah sent by Him. This gives him assurance that Allah Almighty does not go against His promise, and Allah's promise is that His servants will not have any fear or sorrow. So, when he firmly believes in Allah's Self and becomes free of fear and sorrow, then his courage grows, and this state is called self-confidence.
4. The first cause of self-reliance is self-confidence and self-respect. The second is hard work, and struggle, called Jihad. The third main cause of self-reliance is frugality.

The importance of Self-Confidence and Self-Reliance

Self-confidence and self-reliance depend on both external and internal strength. The Holy Prophet (عَالَمُ النَّبِيِّينَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) has praised the mighty believer as follows:

اَلْمُؤْمِنُ الْقَوِيُّ، خَيْرٌ وَأَحَبُّ إِلَى اللّٰهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ

Translation:

"A strong believer is better and is more lovable to Allah than a weak believer."

(Sahih Muslim: 2664)

The Holy Quran commands Muslims to be prepared to acquire defensive self-confidence and self-reliance. Allah Almighty says:

وَاَعِدُّوْا لَهُمْ مَّا اسْتَطَعْتُمْ مِّنْ قُوَّةٍ وَّمِنْ رِّبَاطِ الْخَيْلِ

Translation:

"Prepare against them whatever force you can, and the trained horses."

(Surah Al-Anfal: 60)

Frugality and self-confidence are different concepts. In the Holy Quran, Allah Almighty says:

وَلَا تَجْعَلْ يَدَكَ مَغْلُوْلَةً اِلٰى عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ

Translation:

"And do not keep your hand tied to your neck, nor extend it to the full extent."

(Surah Bani Israil: 29)

In Surah Al-Furqan of the Holy Quran, Allah Almighty, while describing the attributes of His close servants, has called them "Abbad Al-Rahman". These attributes are also characteristics of a self-confident, self-reliant individual. Allah Almighty's praise of these qualities highlights the significance of self-confidence and self-reliance.

Self-Confidence and Self-Reliance and Uswa-e-Nabawi (عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ اللّٰهُ صَلَّى النَّبِيِّ)

The blessed life of the Holy Prophet (عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ اللّٰهُ صَلَّى النَّبِيِّ) serves as a perfect model for us in self-confidence and self-reliance. In the Holy Quran, all the attributes that Allah Almight has described of his special servants were manifested through the actions of the Holy Prophet (عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ اللّٰهُ صَلَّى النَّبِيِّ), and this is the excellent example for us to follow. From the blessed life of the Holy Prophet (عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ اللّٰهُ صَلَّى النَّبِيِّ) we find many examples of trust in Allah Almighty, self-confidence, and self-reliance, some of which are briefly mentioned below.

- After the death of grandfather Hazrat Abdul Muttalib, the Holy Prophet (عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ اللّٰهُ صَلَّى النَّبِيِّ) was under the care of his uncle Hazrat Abu Talib. He (عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ اللّٰهُ صَلَّى النَّبِيِّ) helped his uncle by grazing sheep. He (عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ اللّٰهُ صَلَّى النَّبِيِّ) went to Syria with his uncle at the age of twelve. After marriage, he (عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ اللّٰهُ صَلَّى النَّبِيِّ) took responsibility of Hazrat Ali (رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ) as his guardian to share the financial burden of his uncle.
- While embarking on the journey of migration, Hazrat Abu Bakar Siddique (رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ) had already arranged for two camels, the Messenger of Allah (عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ اللّٰهُ صَلَّى النَّبِيِّ) paid him the price of one camel. Hazrat Abu Bakar Siddique (رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ) refused to accept the price, but the Messenger of Allah (عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ اللّٰهُ صَلَّى النَّبِيِّ) forcefully paid him the price.
- The Messenger of Allah (عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ اللّٰهُ صَلَّى النَّبِيِّ) had faith and confidence from the first day that the religion of Allah Almighty would prevail. When the delegation of Quraish complained to Hazrat Abu Talib about him (عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ اللّٰهُ صَلَّى النَّبِيِّ) and tried to make an agreement, when asked by

his uncle, the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ عَائِمُ النَّبِيِّيْنَ) said with great confidence: "If these people place the sun on my one hand, and the moon on the other hand, I will not abandon this mission, even if my life is lost in this way, may Allah Almighty make his religion prevail."

- On his return from a battle (Ghazwa), the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ عَائِمُ النَّبِيِّيْنَ) was resting at, some distance from the Companions (رَضِيَ اللهُ تَعَالٰى عَنْهُمْ), under the shade of a tree with his (صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ عَائِمُ النَّبِيِّيْنَ) sword hanging from the tree. An Arab came and took his (صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ عَائِمُ النَّبِيِّيْنَ) sword and asked who will save you from me. The Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ عَائِمُ النَّبِيِّيْنَ) replied with great faith and confidence "My Allah will save me".
- According to the traditions, on the night of migration, when the Quraish of Makkah decided to kill (God forbid نَعُوْذُ بِاللهِ) the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ عَائِمُ النَّبِيِّيْنَ), he (صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ عَائِمُ النَّبِيِّيْنَ) passed through them reciting a verse of the Holy Quran with great confidence.
- The perseverance shown by the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ عَائِمُ النَّبِيِّيْنَ) in the Battle of Uhud, and the way he (صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ عَائِمُ النَّبِيِّيْنَ) gathered the scattered Muslims by calling from behind in the Battle of Hunain, shows his (صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ عَائِمُ النَّبِيِّيْنَ) trust and confidence in Allah Almighty.
- During the journey of migration, when the disbelievers of Makkah reached the edge of the Cave of Thor, and Hazrat Abu Bakar Siddique (رَضِيَ اللهُ تَعَالٰى عَنْهُ) got worried, the confidence with which the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ عَائِمُ النَّبِيِّيْنَ) comforted him, has been preserved forever in the Holy Quran.

لَا تَحْزَنْ اِنَّ اللّٰهَ مَعَنَا

Translation:
"Do not grieve. Allah is surely with us."

(Surah At-Taubah: 40)

- There is a tradition that a person came to the Holy Prophet to ask for help. He (صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ عَائِمُ النَّبِيِّيْنَ) said to him, "If you have anything in your house, bring it." He brought a meager commodity and offered it in service, so the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ عَائِمُ النَّبِيِّيْنَ) sold it, and with its price bought him an axe, and instructed him to cut wood from the forest and sell it. A few days later, when that person returned in the service of the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ عَائِمُ النَّبِيِّيْنَ), he had become financially self-sufficient. This incident reveals the excellent example of the Holy Prophet's (صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ عَائِمُ النَّبِيِّيْنَ) for economic self-reliance.
- The Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ عَائِمُ النَّبِيِّيْنَ) instructed the Companions (رَضِيَ اللهُ تَعَالٰى عَنْهُمْ) that he who practiced modesty would never become poor. This principle of frugality is the important milestone to reach the goal of self-reliance.

Effects of Self-Confidence and Self-Reliance

Self-confidence is a quality that always gives respect to a person. He is respected, and his words are listened to. Self-confidence creates beauty and sophistication in a person's work and conversation. Individuals' self-confidence depends to some extent on their proficiency in their work. The more skill one demonstrates in a task, the more their confidence increases. For example,

a student who has done his homework on his own, and not copied from someone's notebook, is more confident than the rest of his fellow students. Similarly, in practical life, a good mechanic or builder who is skilled in his work is more confident than less skilled craftsmen. So it can be said that an individual's ability to perform his work and responsibilities well, and self-confidence are inseparable. This makes a person capable of facing all kinds of difficulties. The power of decision and action develops in him, making him an important and useful member of society. Self-respect and self-confidence inevitably result in self-reliance. Self-reliance enriches the individual and the nation with the gift of freedom. Individuals or nations who depend on others are neither truly free nor be able to achieve their dreams of progress.

Self-confidence is the quality of a person that brings him many successes. It has generally been experienced that we can build up our self-confidence, and train ourselves in this regard. The foundation of self-confidence is trust in Allah Almighty. When we do good deeds and keep our thoughts positive, then we should trust Allah Almighty that He will not make us suffer any loss or failure. One of the major reasons for low self-esteem is the fear of failure. If we think about it, we will realize that sometimes we lose confidence due to fear of a small failure even though that failure is not such that it can harm us. So we should face the situation responsibly and show self-confidence. The best way for a student to build confidence is public speaking. He should muster the courage to come to school stage and attempt to speak, expressing his ideas politely and orderly in front of his teachers and classmates. If you try this, it will give you a lot of confidence, and build within you the abilities of a confident, and dignified student and leader.

The lead a successful life, it requires that we strive to achieve self-reliance, and minimize our dependence on others by generating our own resources for our own needs. This thing gives us a lot of benefits in our personal life. The student who keeps his school items, his books, copies, pens, and bags, etc. in order, and brings the things he needs, does not have to depend on his peers. This earns him respect from teachers, as well as students, and increases his confidence. The better an individual's ability to cope with his work and responsibilities, and the more sincerity and love he shows towards his work, the more his self-esteem will increase. Therefore, we should be so proficient in our work and studies that we are considered as the top students in the class.

EXERCISE

A. Choose the correct answer.

1. **Self-confidence is a mental state where a person trusts?**
   (a) Parents (b) Friends (c) Himself (d) Teachers
2. **A Muslim cannot develop self-confidence until:**
   (a) learns how to earn wealth (b) gets higher education
   (c) attains a high position
   (d) learns to put complete trust in Allah Almighty
3. **What is expanding one's resources and relying on them called?**
   (a) Self-confidence (b) Self-reliance (c) Trust (d) Courage

4. **When a student completes his work independently, it is called?**
   (a) Self-reliance (b) Trust (c) Confidence (d) Hard work

5. **According to Allah Almighty, strength is:**
   (a) Good attributes (b) A source of income
   (c) Invincible (d) Guaranteed success

B. Give short answers.

(i) Narrate an incident from the Holy Prophet's (ﷺ) blessed life about self-reliance.

(ii) Explain the difference between self-confidence and self-reliance.

(iii) Write three effects of self-confidence and self-reliance on a student.

(iv) What causes lead to self-reliance? Describe one cause.

(v) What does the Hadith say about a strong believer

C. Answer in detail.

(i) Define self-confidence, and explain the importance of both self-confidence and self-reliance.

(ii) What guidance do we get from the Holy Prophet (ﷺ) blessed life about self-confidence and self-reliance?

(iii) What are the effects of self-confidence and self-reliance, and what should we do to increase self-reliance?

Activities for Students

- How can a student demonstrate self-confidence? Explain to your classmates.
- How can a student achieve self-reliance in his studies? Prepare a chart with different methods.
- Create flash cards highlighting the benefits of self-confidence and self-reliance.

Activities for Teachers

- Organize a discussion in the class about the causes of self-confidence and self-reliance.
- Discuss self-confidence and self-reliance with students in light of Surah Al-Furqan.
- Explain to students how Pakistan can achieve self-reliance and what role they can play in this process?

LESSON

52

Mental Health and Physical Exercise

Learning Outcomes

After reading this lesson, the students will be able to:

Understand the connection and importance of mental and physical exercise keeping in view Islamic teachings and the demands of modern age, take care of their physical and mental health.

- Know the importance and virtues of physical exercise and mental health in the light of Islamic teachings.
- Realize that physical exercise provides the foundation for a healthy society.
- Understand the relationship between physical fitness and mental health, and sports.
- Know the limits and restrictions of physical exercise in the light of Islam.
- Evaluate the mental and physical effects of physical exercise.

Importance and Virtue of Mental Health and Physical Exercise

Mental health and physical exercise are deeply connected. Mental health refers to a person's emotional and psychological health or well-being. A person can lead a more prosperous life with good mental health. Mental health builds self-esteem in a person, and he becomes empowered to face life's challenges with social self-reliance. Trusting Allah Almighty, thinking positively, getting adequate sleep, and exercise help maintain mental health . Mental health affects the way a person feels and thinks. As human beings, we should take care of our health and improve our mental health so that we can perform our educational, economic, and social responsibilities well.

World Mental Health Day
Every year world mental health day is observed on October 10th worldwide to raise awareness about its impotance

The absence of mental health is referred to as mental illness, a broad term that includes everything from minor disorders to serious illnesses.

Health is a gift from Allah Almighty, and is very important in human life. The Holy Prophet (ﷺ) also highlighted the importance of health on many occasions. He (ﷺ) taught the Companions (رضی اللہ تعالیٰ عنہم) the principles of hygiene and encouraged them to follow them. The Holy Prophet (ﷺ) said: "Your body also has a right over you." (Sahih al-Bukhari: 1974). It means that one should take care of health, and to protect the mind and body from diseases and sins. The Holy Prophet (ﷺ) also said:

نِعْمَتَانِ مَغْبُونٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ الصِّحَّةُ وَالْفَرَاغُ

Translation:
"There are two blessings that many people are deceived into losing: health and free time."

(Sahih al-Bukhari: 6412)

In Islamic teachings, not only physical health has been emphasize of, but mental health has also been given special attention. Taking care of cleanliness, performing ablution, admonishing caution in eating and drinking, and sleeping and waking manners etc. all emphasize the protection of mental health. Similarly, it is encouraged to avoid issues that seriously affect mental health such as suspicion, anger, jealousy, vengefulness, malice, and hypocrisy. Constantly searching faults of others, or weaknesses of one's personal life, is highly disliked, and is strongly condemned. In Islamic teachings, the deeds that lead to better in health include remembrance of Allah Almighty, prayer, kindness, charity, and travel and tourism etc.

It is narrated that the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ عَائِمُ النَّبِيِّينَ) said: Value five things before five other things. Youth before old age, health before sickness, wealth before poverty, leisure before being busy and life before death. (Mustadrak Hakim: 7916)

The Relationship Between Physical Exercise and Health

Things that are important for improving health include good diet, good habits, cleanliness, rest, and exercise. Exercise has many positive effects on health. Physical exercise is also incorporated into Islamic worship. For example, prayer promotes mental and physical health in this world along with worshiping Allah Almighty and the benefits of the hereafter. In prayer, all the organs of the body work, the food in the stomach is digested and becomes part of the body, and the amount of cholesterol is reduced, which keeps the human body healthy and energetic. Through prayer, a person is mentally connected to his Lord, and worries do not come near him. It is because of these benefits of prayer that the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ عَائِمُ النَّبِيِّينَ) said: There is healing in prayer. (Sunan Ibn Majah: 3458).

Another important form of worship in Islam is fasting, where a person engages the body in a new type of exercise by staying hungry and standing for long periods at night, by which his body and mind become energetic and refreshed after Ramadan. All the excess fat and toxins are eliminated from his body. Walking during Hajj and Umrah, and enduring hunger, thirst, and fatigue during the journey, provides many physical, mental, and spiritual benefits.

Exercise makes a person healthy and energetic, which Islam has liked. The Quran tells us that Allah made Talut King over the Israelites, and in response to their objections, described Talut's superiority in knowledge and improvement in body. Allah Almighty says:

وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ ۖ

Translation:
"And has increased his stature in knowledge and physique."

(Surah Al-Baqarah: 247)

In the absence of exercise, lethargy arises in the body, and the human body gradually becomes inactive, and disease surrounds it. Sluggishness and laziness are disliked by Islam.

When we look at the blessed life of the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ), we find many such incidents that express his (صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) agility and mobility. Hazrat Ayesha (رَضِيَ اللهُ تَعَالٰى عَنْهَا) narrates that the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) used to stand up immediately with the call to prayer. (Sahih Ibn Hibban: 2593). The Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) himself took part in exercise and sports and encouraged the Companions (رَضِيَ اللهُ تَعَالٰى عَنْهُمْ) to do so as well. For example, according to narration, he (صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) contested the race competition with Hazrat Ayesha (رَضِيَ اللهُ تَعَالٰى عَنْهَا) twice. Similarly, the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) encouraged the Companions (رَضِيَ اللهُ تَعَالٰى عَنْهُمْ) to practice archery, swimming, horse riding, and camel racing.

This shows that in the Sunnah of the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ), exercise is of special importance for the protection of physical and mental health. It is worth mentioning here that Islam has given clear instructions regarding clothing and environment etc. for different types of physical exercises, by following which we can get better advantage of them. Along with this, it is very important to remember that the use of prohibited drugs for physical health (body building etc.) should be avoided as such drugs have very harmful side effects. Modern medical science and our daily experience also confirm the positive effects of exercise on human health. In today's age, there is a lot of emphasis on the importance of light exercise in controlling the most common diseases, diabetes and cholesterol.

> Hazrat Bilal bin Saad (رَضِيَ اللهُ تَعَالٰى عَنْهُ) says that I have seen the Companions (رَضِيَ اللهُ تَعَالٰى عَنْهُمْ) running between the signs and amusing each other, laughing, but when it was night, they would engage in worship. (Mishkat al-Masabih: 4749)

Exercise is great for both the mind and body. Jogging, swimming, walking, etc. improves heart health and strengthens the body. These are also great exercises for mental health that help reduce symptoms of depression and anxiety. It is very beneficial for mental health to recite the Qur'an aloud every morning and engage in Dhikr for some time.

Health is the blessing of Allah Almighty. We should adopt a habit of regular exercise so that our body remains energetic and we can lead a useful life. There is a popular saying that a healthy body has a healthy mind which shows that there is an integrated and reciprocal relationship between body and mind. Therefore, we must take care of mental health along with physical health. Physical health can sometimes be improved by good food, but mental health is deeply tied to devotion to Allah Almighty, purity, cleanliness, and exercise. We should sit alone for some time every day and reflect on our surroundings. Participating in a good activities with others also improves mental health as it builds mutual support and trust. The most important principle for mental health is anger control and tolerance of others. We should adopt the habit of cooperation and tolerance with others. Friends who play and exercise together have the biggest level of harmony, which is a sign of mental health. The biggest threat to mental health in today's times is due to being busy with various programs, and video games on mobile, television, or computer. We

should adopt reading habits for mental exercise by reducing our screen time. We should protect our physical and mental health by participating in healthy exercises and sports. It is our responsibility to value a blessing like health.

EXERCISE

A. Choose the correct answer.

1. **What does good mental health instill in a person?**
   (a) Self representation (b) Arrogance
   (c) Self-confidence (d) Distortion

2. **When is World Health Day observed?**
   (a) 10th of April (b) 10th of September
   (c) 10th of October (d) 10th of December

3. **What should be kept in mind while doing physical exercises?**
   (a) Cleanliness (b) Punctuality of time
   (c) Islamic limits and limitations (d) The open air

4. **Through prayer, a person is mentally connected to whom?**
   (a) Scholars (b) Imam (c) Parents (d) Allah Almighty

5. **In the light of the hadith, the right of our body is?**
   (a) upon ourselves (b) upon friends
   (c) upon parents (d) upon relatives

B. Give short answers.

(i) Describe the meaning of mental health and mental illness.
(ii) Describe a Hadith about mental health.
(iii) According to narration, which five things did the Holy Prophet (ﷺ) advise to as value before the five other things?
(iv) How does prayer affect physical and mental health?
(v) What are the qualities of Talut that the Holy Quran has described? Provide a reference to the blessed verse.

C. Answer in detail.

(i) What is the relationship between mental health and physical exercise? Describe in detail.
(ii) Describe in detail what we should do for mental health.
(iii) To maintain our mental and physical health, what are the steps we should take in today's age?

Activities for Students

- Search Hadiths related to physical and mental health and share them with your classmates.
- Discuss the mental and physical effects of physical exercises with your classmates.
- Make a chart of important steps to improve mental health and display it in the classroom.

Activities for Teachers

- Conduct regular practice of various physical exercises during recess or at other suitable times.
- Show a documentary on health principles to help students learn how to take care of their health.
- Organize Sports competitions between different classes, keeping Islamic teachings in mind.

LESSON

53

Importance of Future Planning in Islam

Learning Outcomes

After studying this lesson, students will be able to:

- Understand the meaning and connotation of future planning.
- Comprehend the importance of future planning in the light of the Quran and Sunnah.
- Learn examples of future planning from the life of the Holy Prophet (خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ).
- Recognize different aspects of future planning and its Islamic guidelines and restrictions.
- Analyze the individual and collective impacts of future planning.

Meaning and Connotation of Future Planning

In Arabic, planning is referred to as "Tehteet" which means preparing a detailed framework for executing a task. In terminology, future planning refers to setting individual and collective life goals and determining the means and resources to achieve them. It also involves setting a time line and method to accomplish a specific objective. All aspects of life require planning and organization. Without it, even a minor task cannot be completed successfully and efficiently.

From the time Hazrat Adam (عَلَيْهِ السَّلَام) was settled on Earth, there has been a deep connection between planning and the human future. However, in modern times, planning has become more complex, leading to the establishment of dedicated departments in most institutions and governments for this purpose. This highlights the importance of future planning.

Importance of Future Planning in the Holy Quran

Allah Almighty has invited humans to reflect upon the universe and has made His unparalleled creation a means of expressing His wisdom. He has informed mankind that He carries out all affairs with wisdom and careful planning. Numerous verses in the Holy Quran emphasize the system of organization and planning within the universe, stating that all matters occur at a specific time and in a determined measure. For instance, at the beginning of Surah As-Sajdah, Allah Almighty mentions the creation of the universe in six days and states that He manages the affairs of the heavens and the earth. Similarly, in Surah Yunus, Allah Almighty says:

اِنَّ رَبَّكُمُ اللّٰهُ الَّذِیْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ فِیْ سِتَّةِ اَیَّامٍ ثُمَّ اسْتَوٰی عَلَی
الْعَرْشِ یُدَبِّرُ الْاَمْرَ ؕ

Translation:
"Surely, your Lord is Allah, the One who created the heavens and the earth in six days, and then He positioned Himself on the Throne. He governs all affairs (of His creation)."

(Surah Yunus: 3)

It is worth pondering that Allah Almighty is All-Powerful and can create the universe by simply saying "Be" (Kun), yet despite His absolute power and authority, He incorporates planning, wisdom, time, and measure in executing affairs. This proves that it is His will that His servants should also carry out their matters with proper planning and organization.

By mentioning the role of wisdom in the creation of the universe, Allah Almighty has repeatedly invited humans to reflect and contemplate. Upon deep reflection, it becomes evident that this system operates with perfect planning and has no flaws or deficiencies. Allah Almighty says:

الَّذِیْ خَلَقَ سَبْعَ سَمٰوٰتٍ طِبَاقًا ؕ مَا تَرٰی فِیْ خَلْقِ الرَّحْمٰنِ مِنْ تَفٰوُتٍ ؕ
فَارْجِعِ الْبَصَرَ ۙ هَلْ تَرٰی مِنْ فُطُوْرٍ ۝۳ ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَیْنِ یَنْقَلِبْ
اِلَیْكَ الْبَصَرُ خَاسِئًا وَّ هُوَ حَسِیْرٌ ۝۴

Translation:
"He who has created seven skies, one over the other. You will see nothing out of proportion in the creation of the Rahman (the All-Merciful Allah). So, cast your eye again. Do you see any rifts? Then cast your eye again and again, and the eye will come back to you abased, in a state of weariness."

(Surah Al-Mulk: 3-4)

Sunnah of the Prophets (عليهم السلام) and Future Planning

Allah Almighty has made the stories of the Prophets (عليهم السلام) a source of guidance and placed in their lives practical lessons and examples of wisdom. Hazrat Ibrahim (عليه السلام) devised a perfect plan to proclaim the truth before his people and Nimrod, which can be referred to as a strategic preaching plan. This event is mentioned in multiple Surahs of the Holy Quran. The act of breaking the idols and engaging in a dialogue with Nimrod about the oneness of Allah is an example of careful planning.

Similarly, the event of Hazrat Yusuf (عليه السلام) highlights the importance of planning in a more detailed manner. The Holy Quran describes his story as "Ahsan al-Qasas" (the best of stories). Hazrat Yusuf (عليه السلام), by planning for the future under the command of Allah Almighty, saved the nation and the country from a devastating famine. The details of this economic and financial strategy are mentioned in Surah Yusuf, verses 47-49.

Hazrat Nuh (عليه السلام), after losing hope in his people, built the ark by the command of Allah Almighty and boarded the believers along with pairs of animals. This was a complete plan and a well-structured rescue operation. Allah Almighty is All-Powerful; if He had willed, He could have saved the believers without any means or resources. However, His wisdom dictates that all

necessary measures be taken, and then trust should be placed in Him. Similarly, the events of other Prophets (عليهم السلام) also contain lessons on the necessity and importance of planning.

Sunnah of the Holy Prophet (ﷺ) and Future Planning

Allah Almighty has commanded us to follow and obey the Holy Prophet (ﷺ) and has declared him (ﷺ) a perfect role model for Muslims. The entire life of the Holy Prophet (ﷺ) is a testament to planning and strategy. There is no aspect of his blessed life that does not reflect organization and planning. The study of Seerat-e-Tayyiba introduces us to remarkable events of discipline and strategic planning. A brief mention of some of these is given below.

- After proclaiming Prophethood, the Holy Prophet (ﷺ) acted with wisdom and foresight. He (ﷺ) initially invited his close companions to the message and gradually expanded its scope. For the first three years, he (ﷺ) kept the invitation private to minimize the intensity of opposition from the polytheists and to ensure that the mission did not face severe challenges at its very beginning. This approach reflects an excellent example of strategic planning.
- The order for Muslims to migrate to Abyssinia was part of a well-thought-out strategy and planning. This indicates that the Holy Prophet (ﷺ) had recognized the stubbornness of the people of Makkah and was seeking a safe refuge outside Makkah, where the mission of spreading the message could continue without hindrance.
- The manner in which the companions of the Holy Prophet (ﷺ) gradually left Makkah one by one during the migration to Madinah, and the way he (ﷺ) himself completed the journey with Hazrat Abu Bakar (رضي الله تعالى عنه), is a masterpiece of wisdom and strategic planning.
- Reaching an agreement on the Charter of Madinah, establishing brotherhood (Muakhat) among the Muslims, and forming treaties with the surrounding tribes of Madinah to address the economic and defensive challenges of the newly established Islamic state are clear proofs of excellent strategic planning.
- The events of the Ghazawat (battles) reflect the Holy Prophet's (ﷺ) exceptional planning and strategic approach, serving as a guiding light for humanity until the end of time.

In conclusion, every event in the Seerah of the Holy Prophet (ﷺ) and every aspect of his blessed life contains valuable lessons in planning and contemplation. Every moment of his (ﷺ) life was spent in deep thought and action for the welfare of Allah's creation and the fulfillment of the great mission of conveying the divine message. This serves as the best example of strategic planning and execution for us.

Future Planning – Limitations and Constraints

Future planning is the name of a process that combines determination, intention, and thoughtful consideration. Through this, a person, using their best efforts, determines a course of action for a better future in the light of past experiences and present knowledge. As a result of planning, one hopes to achieve positive outcomes.

Islamic teachings emphasize that in this entire process, a person should adopt the necessary means, but their ultimate trust should be in Allah Almighty. This is the most crucial point regarding future planning. According to Islamic teachings, reliance on Allah Almighty and making the best possible effort are the two fundamental pillars of planning.

While planning, it is essential to adhere to Shariah principles and boundaries and thoroughly analyze the relevant matters. In this regard, the following points must be taken into consideration:

1. The primary objective of all plans should be to attain the pleasure of Allah Almighty, serve the religion of Islam, and ensure the well-being of humanity.
2. While making a plan, one should put in the best effort and engage in thorough contemplation and analysis.
3. A plan should have flexibility to adapt to the changing circumstances of the future.
4. The objectives of the plan should be clearly defined, and no plan should be made for achieving anything that is prohibited in Shariah.
5. Planning should be done for matters that preserve and uphold the general objectives of Shariah.
6. Personal growth, worldly education, business, marriage, family welfare, social well-being, and national development—planning for all these matters is permissible and a commendable practice.
7. In planning, no unlawful or prohibited means should be included in the determination of resources. It is essential to understand with great caution that even for achieving a noble and virtuous objective, adopting unethical or forbidden means is neither permissible nor correct.
8. In matters of planning and its outcomes, complete trust should be placed in Allah Almighty. Allah Almighty says: "Once you have taken a decision, place your trust in Allah. Surely, Allah loves those who place their trust in Him." (Surah Al-Imran: 159). At another place, this belief is further clarified, Allah Almighty says:

وَلَا تَقُولَنَّ لِشَاْیْءٍ اِنِّیْ فَاعِلٌ ذٰلِكَ غَدًا ﴿۲۳﴾ اِلَّاۤ اَنْ یَّشَآءَ اللّٰهُ ۫ وَاذْكُرْ
رَّبَّكَ اِذَا نَسِیْتَ وَقُلْ عَسٰۤی اَنْ یَّهْدِیَنِ رَبِّیْ لِاَقْرَبَ مِنْ هٰذَا رَشَدًا ﴿۲۴﴾

Translation:

And never say about anything, "I will do this tomorrow, unless (you say -if) Allah wills." And remember your Lord if you forget, and say (to those who asked you about the story of the People of the Cave), "May be, my Lord will lead me to something closer than this to guidance."

(Surah Al-Kahf: 23-24)

Its meaning is that one should have faith in Allah's will in every matter and should not make means and resources the center of their belief.

9. If, despite the best planning and efforts, a task does not go as desired, one should accept Allah's decree as the ultimate truth and remain patient and grateful. Ingratitude is displeasing to Allah Almighty and can lead to the loss of blessings.

Effects of Future Planning

After understanding the importance of planning, recognizing its effects is not difficult. Even in individual life, if planning is incorporated into household affairs, the family and its members progress. Their future becomes secure, and the necessities of life are available on time.

In families where matters are managed through proper planning, one can easily observe contentment, good health, and strong bonds of love among the members. On the other hand, families suffering from disorganization often experience chaos and instability, lacking mutual love and inner peace. Similarly, in national life, the absence of proper planning leads to disorder and mismanagement, making people's lives restless and unstable.

We should give importance to planning in order to bring discipline into our personal and collective lives. There is not a single act in the Seerah of the Holy Prophet (ﷺ) that lacks planning, and we have been commanded to follow his (ﷺ) blessed life. Therefore, we must fully adhere to the Holy Prophet's (ﷺ) way of life, so that we may attain success in this world and the Hereafter.

If we observe our surroundings, we will notice that the students who complete their school and homework in an organized and planned manner always stand out in their class. They succeed in examinations and also achieve success in life. Similarly, we should also develop both short-term and long-term plans for our lives and prepare ourselves to serve our families and our nation effectively.

EXERCISE

A. Choose the correct answer.

1. What is planning called in Arabic?

(a) 100 Planning (b) Civilization (c) Tehteet (d) Laqeem

2. What are the two main pillars of planning?

(a) Generating resources and spending money

(b) Taking help from friends and gathering information from teachers

(c) Bringing people together and getting approval from the government

(d) Relying on Allah and making the best effort

3. Which Prophet's (ؑ) story has been declared by Allah Almighty as "Ahsan al-Qasas"?

(a) Hazrat Nuh (ؑ) (b) Hazrat Ibrahim (ؑ)

(c) Hazrat Yusuf (ؑ) (d) Hazrat Yunus (ؑ)

4. **Which Prophet's (عليه السلام) plan was a rescue plan?**
   (a) Hazrat Hud (عليه السلام)
   (b) Hazrat Nuh (عليه السلام)
   (c) Hazrat Ibrahim (عليه السلام)
   (d) Hazrat Yusuf (عليه السلام)

5. **In Surah As-Sajdah, Allah Almighty mentioned the creation of the universe in how many days?**
   (a) Four days (b) Five days (c) Six days (d) Seven days

B. Write short answers to the following questions.

(i) What was the purpose of the Holy Prophet (صلى الله عليه وعلى آله وأصحابه وسلم) keeping the invitation to Islâm secret for the first three years?

(ii) What even is mentioned in the story of Prophet Yusuf (عليه السلام) regarding planning to save from famine? Explain by studying the Holy Quran.

(iii) Describe the event of the migration of the Messenger of Allah (صلى الله عليه وعلى آله وأصحابه وسلم) in such a way that it shows the benefits of planning.

C. Write detailed answers to the following questions.

(i) In the light of Seerat-e-Nabawi (صلى الله عليه وعلى آله وأصحابه وسلم), write a detailed note on the importance of planning in Islam.

(ii) What lessons about planning do we learn from the Holy Quran? Explain in detail and also mention the events of the Prophets (عليهم السلام).

(iii) What effects does future planning have on our individual and collective lives? Explain in detail.

Activities for Students

- Create a list of different forms of future planning.
- Create a chart based on the planning of your future life.

Activities for Teachers

- Conduct a discussion in the class on the benefits of short-term and long-term future planning.
- Conduct a discussion on the key elements of ideal upbringing, such as goodwill, kindness and love, and mutual respect.

LESSON

54

Distinctions of Islamic Civilizaion

Learning Outcomes

After studying this lesson, students will be able to:

Understand the distinctions of Islamic civilization in light of Islamic teachings and contemporary requirements and apply them to their practical lives.

- Understand Islamic civilization in the light of Islamic teachings.
- Understand the importance of Islamic civilization.
- Understand and analyze the fundamental characteristics of Islamic civilization.
- Analyze the impacts of Islamic civilization.

The word "Tahzeeb" is derived from the Arabic root "Hazab," which literally means to reform, refine, purify from defects, improve, and educate or train. In terminology, it refers to the beliefs and ideologies of a nation upon which its customs and traditions, lifestyle, individual and collective behavior, and all ways of living are based. In English, it is called "civilization."

Islamic civilization refers to the concepts, beliefs, and ideologies of Muslims, based on which they shape their ways of life, customs and traditions, acts of worship, food and drink, lifestyle, politics, and society. It is through these beliefs and ideologies that Muslims distinguish between good and bad, permissible and impermissible, and right and wrong. Moreover, these are the very principles that connect Muslims across the world in a bond of unity.

Formative Elements of Islamic Civilization

بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَالْحَجِّ، وَصَوْمِ رَمَضَانَ

Translation:

"Islam is based on five testimonies that there is no god but Allah and that Muhammad (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ) is the Messenger of Allah, establishing Prayer, Paying Zakat, performing Hajj, and Fasting during the month of Ramzan."

(Sahih al-Bukhari: 8)

Elements of Islamic Civilization

The elements of civilization refer to the components that contribute to the formation of a civilization, much like the materials used in constructing a building. These are also known as the formative elements of civilization. They include teachings that serve as the foundation of any civilization, such as the fundamental concept of life held by its followers, the purpose of life, basic moral principles, and the rules governing relationships with others.

Islamic civilization is based on Islamic teachings. The essence of these teachings is that this world is a place of trial, where humans are commanded to perform righteous deeds so that peace and security prevail in life, evils are eradicated, and virtues are promoted. Additionally, a system of justice should be established where all human beings are granted the right to live according to the ways prescribed by Allah or within certain limits and conditions.

This is also essential because, according to the Islamic belief, when a person departs from this world and stands before Allah Almighty, they should be able to account for their deeds. The formative elements of Islamic civilization also include teachings that have a visible existence, through which a Muslim society is recognized. These include bearing witness that there is no deity except Allah Almighty, establishing prayer (Salah), observing fasting (Sawm), giving charity (Zakat), and performing pilgrimage (Hajj). These elements hold the status of obligations in a Muslim's life and play a fundamental role in the formation and development of Islamic civilization.

- The testimony of faith (Shahadah) prevents Muslims from bowing before anyone other than Allah Almighty.
- Prayer (Salah) keeps a Muslim connected to Allah and prevents them from engaging in sinful acts, while congregational prayer instills discipline and social organization.
- Fasting (Sawm) trains a Muslim to have self-control and teaches empathy for fellow human beings.
- Zakat (Alms) establishes a system of economic justice, ensuring that weaker segments of society are supported.
- Hajj (pilgrimage) elevates individual spirituality to its peak while also fostering the growth of an international Islamic society and collective system.

Importance of Islamic Civilization

The true significance of Islamic civilization lies in the fact that it is founded upon the living teachings of the Holy Quran and Seerat-e-Tayyiba of the Holy Prophet (عَلَيْهِ اللهُ صَلَّى وَسَلَّمَ أَجْمَعِينَ الْمُبَارَكَةِ). The Companions (رَضِيَ اللهُ تَعَالَى عَنْهُمْ) led their lives in accordance with these two fundamental principles and established a society and civilization that liberated humanity from oppressive class-based systems and united people in the bond of equality. It eradicated racial and ethnic prejudices and established a system based on universal brotherhood and fraternity.

Islamic civilization led humanity out of ignorance and blind adherence to ancestral traditions, guiding them toward the pursuit of knowledge, research, and the discovery of the hidden realities of the universe. It is the only civilization in human history that reflects and embodies the teachings of religion. Another important aspect of Islamic civilization is that it is based on immutable principles and is composed of elements that are eternal and unchangeable. Unlike other civilizations that rely on human experiences and racial evolution, Islamic civilization is founded upon the practical teachings of the Quran and Sunnah. This ensures that it remains protected from the deviations of every era and continues to provide fresh and unaltered guidance to future generations.

Characteristics and Distinctiveness of Islamic Civilization

1. Belief in Monotheism and Prophethood (Tauheed and Risalat)

The concept of monotheism (Tauheed) and Prophethood (Risalat) holds the essence of Islamic life. Not only is it the fundamental factor behind the emergence of Islamic civilization, but it is also its distinctive characteristic and identity. In Islam, monotheism is not merely a theoretical concept; rather, it is a force that, like a soul, exists within the body of the Islamic world, keeping it alive and united.

From this very belief emerges the enthusiasm for worshiping and serving Allah Almighty, granting a person such spiritual strength that makes them fearless of anything other than their Creator. The belief in monotheism has united Muslims across the world. Similarly, faith in all the prophets sent by Allah Almighty and showing them utmost respect, along with the belief in the finality of Prophethood of the Messenger of Allah, Hazrat Muhammad (خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ), is a shared belief and legacy of all Muslims.

Muslims' deep love and reverence for the Holy Prophet (خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ), as well as the belief that he (خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ) is the best role model for all of humanity, form a significant characteristic of Islamic civilization. This unique aspect distinguishes Islamic civilization from all other civilizations in the world.

2. Social Justice and Equality

One of the key characteristics of Islamic civilization is human equality. According to the divine law of Allah Almighty, all human beings are equal. Only those who possess piety (Taqwa) are granted superiority by Allah Almighty.

In the five daily prayers, people of all statuses—whether rich or poor, young or old—stand shoulder to shoulder before Allah Almighty, demonstrating absolute equality. Similarly, during Hajj, all Muslims wear the same attire and perform the same acts of worship, making it impossible to distinguish between a king and a beggar. This is a profound symbol of Islamic equality.

3. Collective Discipline

Islamic civilization is distinguished by its strong sense of collective responsibility in promoting goodness and preventing evil. This principle is known as "Amr bil Maruf wa Nahi anil Munkar" (enjoining good and forbidding wrong). Allah Almighty says:

Translation:

"You are the best Ummah ever raised for mankind. You bid the Fair and forbid the Unfair."

(Surah Al-Imran: 110)

4. Islamic Brotherhood

A defining characteristic of Islamic civilization is the presence of universal brotherhood among its followers. The deep bond of brotherhood (Ukhuwwah) among those who adhere to Islamic teachings has brought people from all regions of the world closer together. This has always been the case, and In Sha Allah, it will remain so. Allah Almighty says:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ

Translation:
"All believers are but brothers."

(Surah Al-Hujurat: 10)

5. Religious Tolerance

An outstanding feature of Islamic civilization and society is that the rights of minorities living within it are protected, and no one is coerced in matters of religion. Allah Almighty says in the Holy Quran: "There is no compulsion in Faith." (Surah Al-Baqarah: 256). History testifies that Muslims have always demonstrated religious tolerance, ensuring that even the conquered people were not forced to change their religion. The Charter of Madinah is a shining example of religious tolerance and serves as a guiding principle for us.

6. Simplicity and Moderation

Islamic civilization is founded on simplicity and does not encourage ostentation or extravagance. The Holy Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) preferred simplicity and ordered his followers to adopt it. He (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) said: "Indeed, simplicity is part of faith." (Sunan Ibn Majah: 4161). Similarly, regarding moderation, the Holy Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) said: "Whoever adopts moderation will never fall into poverty." (Musnad Ahmad: 4271)

7. The Combination of Religion and the World

One of the unique aspects of Islamic civilization is its harmonious blend of religion and worldly affairs. It neither advocates renouncing the world in pursuit of religion nor encourages materialism at the cost of spirituality. Islam emphasizes balance, ensuring both worldly success and spiritual fulfillment. There is no monasticism in Islam, nor is there an excessive obsession with worldly pleasures. The Holy Quran teaches Muslims to seek goodness in both this world and the Hereafter.

Translation:
"Our Lord, give us good in this world and good in the Hereafter, and save us from the punishment of Fire."

(Surah Al-Baqarah: 201)

8. Justice and Fairness

A major distinction of Islamic civilization is the establishment of justice. The Holy Quran strongly emphasizes the importance of justice. Allah Almighty says:

Translation:
"Allah enjoins to do justice and to adopt good behavior."

(Surah An-Nahl: 90)

Numerous verses of the Holy Quran and the teachings of the Holy Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) stress the importance of justice. The blessed Hadith states that when a noblewoman committed theft, a recommendation was made to the Holy Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) to grant her pardon. Upon this, the Holy Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) said: "By Allah, if Fatima (رَضِيَ اللهُ تَعَالَى عَنْهَا) stole, I would cut off her hand." (Sahih al-Bukhari: 3475)

9. A Universal Civilization

Another distinguishing feature of Islamic civilization is its universality. People from every region of the world have embraced it, adhering to Islamic cultural traditions while also maintaining their local customs. A glance at Islamic history reveals that the scholars,

thinkers, and saints who rendered great services for the welfare of humanity belonged to diverse regions and ethnic backgrounds. This is because Allah Almighty chose the Holy Prophet Hazrat Muhammad (ﷺ) for the honor of final Prophethood and granted him a universal Shariah. Since Islamic civilization is founded upon this universal and timeless universal Shariah, it stands distinct from all other civilizations.

Effects of Islamic Civilization

Islamic civilization has had a profound and far-reaching impact on human society, more than any other civilization in history. Its influence on the social, cultural, and intellectual systems of humanity is immense. A glance at today's world map reveals that many regions, which are now part of the Arab world, were not originally Arab. Instead, Muslims migrated to these lands, and through their character, culture, and civilization, they influenced the local populations. Not only did these nations embrace Islam and adopt the Arabic language, but they also absorbed the customs, traditions, and complete way of life—essentially adopting Islamic civilization as their own. Below are some key effects of Islamic civilization:

- Muslims have always played a vital role in promoting peace throughout the world. A review of early Islamic history clearly shows that during the blessed life of Messenger of Allah (ﷺ), the entire Arabian Peninsula came under the influence of Islam. According to the research of Qazi Salman Mansoorpuri, the total number of casualties from both sides in all battles was only 1,018. The fact that such a vast territory spanning millions of square miles came under Islamic rule with minimal loss of life is clear evidence that Islam spread primarily through peace, preaching, and the noble character of Muslims, rather than through violence. Even during battles, Islam upheld human rights, setting unprecedented standards in the history of warfare. For the first time in human history, Islamic teachings introduced ethical principles of war, which were observed on the battlefield as well as in the treatment of prisoners of war. These very Islamic principles later became the foundation for modern laws of war in today's world.
- Islamic civilization has played a pivotal role in the advancement of knowledge and wisdom. For eight centuries, Muslims remained the dominant intellectual and political force in the world. They acquired knowledge from ancient civilizations, preserved it, and further developed it before passing it on to modern nations. In this way, Islamic civilization made a tremendous contribution to the evolution and progress of knowledge.
- Islamic civilization has fostered brotherhood, bringing people from different regions of the world closer together. Its influence has created a deep sense of unity among Muslims, transcending geographical and cultural boundaries. Muslims in Pakistan feel the pain and struggles of their brothers and sisters in Chechnya, Bosnia, and other parts of the world. Similarly, a Muslim living in Kenya or any other country empathizes with the suffering of the people of Palestine and Kashmir.
- Islamic civilization regards all Prophets (عليهم السلام) and sacred personalities with equal respect and reverence. It has established a universal principle of tolerance and peaceful coexistence for people of all faiths and religions.
- A distinctive feature of Islamic civilization is that the principles of human rights, which the

modern civilized world acknowledges and vigorously advocates today, were already granted to both Muslim and non-Muslim citizens in the Islamic world centuries ago.

- No civilization in the world has safeguarded women's rights as effectively as Islamic civilization. The Quran and Sunnah have not only protected the rights of women but also those of all vulnerable groups. The Farewell Pilgrimage Sermon (Khutba Hajjat-ul-Wida) of the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ عَلَيْهِ) serves as a charter of human rights, particularly emphasizing the rights of women and slaves. The modern world later derived its principles of human rights from this, incorporating its own interpretations to develop the contemporary human rights system.
- Islamic teachings have had a clear and profound impact on the abolition of slavery. Islam elevated the standards of human rights and gradually paved the way for the eradication of slavery without disrupting or destroying the existing social system.
- Islamic civilization opposes all forms of exploitation, particularly monopolies in the economy. It has established principles to prevent any means of earning that lead to economic inequality or cause harm to an individual or group. Islamic teachings prohibit interest (usury) because it is the greatest symbol of exploitation. Today, Islamic banking and the interest-free economic system are rapidly gaining global recognition and development.
- Islamic civilization is a civilization of knowledge and learning. The secret of its greatness lies in the advancement of science and the arts. The first and foremost principle of its teachings is the acquisition and dissemination of knowledge. Europe gained knowledge from the Muslim world, particularly from the universities of Islamic Spain (Al-Andalus), and through this, it advanced in various fields and achieved progress.
- A distinguishing feature of Islamic civilization is the equal enforcement of the law for all. From rulers to common citizens, the rule of law has influenced modern legal systems, serving humanity. By establishing piety (Taqwa) as the true standard of superiority, Islam shattered the idols of racial, linguistic, economic, and social prejudices. It taught that all individuals have the opportunity to attain higher ranks based on their actions and piety, rather than their status or background.

The impact of Islamic civilization on human life is profound and all-encompassing. However, it is also a reality that today we are practicing only a few principles of Islamic civilization, while many other teachings have been neglected.

We must return to Islamic teachings and, in accordance with the command of Allah Almighty, enter Islam completely, so that we may once again regain our lost dignity and honor.

EXERCISE

A. Choose the correct answer.

1. The English term used as a synonym for civilization is:

(a) Society (b) Culture (c) Civilization (d) Art

2. **The Treaty of Madinah is a shining example of:**
   (a) Forgiveness and tolerance
   (b) Religious tolerance
   (c) Kindness
   (d) Mercy and compassion

3. **In which sermon did the Holy Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) present a summary of human rights?**
   (a) Sermon of Mina
   (b) Sermon of Ghadir
   (c) Farewell Sermon
   (d) Sermon of Tabuk

4. **To explain the importance of justice, the Holy Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) presented the example of his daughter:**
   (a) Hazrat Zainab (رَضِيَ اللّٰهُ تَعَالٰى عَنْهَا)
   (b) Hazrat Ruqayyah (رَضِيَ اللّٰهُ تَعَالٰى عَنْهَا)
   (c) Umm-e-Kulsum (رَضِيَ اللّٰهُ تَعَالٰى عَنْهَا)
   (d) Hazrat Fatima (رَضِيَ اللّٰهُ تَعَالٰى عَنْهَا)

5. **According to Allama Mansoorpuri, how many people lost their lives from both sides in the early battles of Islam?**
   (a) 100 (b) 2500 (c) 1025 (d) 1018

B. Write short answers to the following questions.

(i) What is meant by Islamic civilization?
(ii) Write the translation of a Hadith related to human equality.
(iii) What is the basis of Islamic brotherhood?

C. Write detailed answers to the following questions.

(i) Explain the formative elements of Islamic civilization.
(ii) Explain the effects of Islamic civilization in detail.
(iii) How is Islamic civilization distinguished from other civilizations of the world? Explain with examples.

Activities for Students

- Find Verses and Hadiths related to Islamic civilization and tell your classmates.

Activities for Teachers

- Make a list of Islamic countries so that children can understand the extent of Islamic civilization and the Muslim community.

Roll No: | | | | | | | |

Answer Sheet No: _____

Sig. of Candidate: _____

Sig. of Invigilator: _____

Federal Board SSC-I Examination
Islamiat (Compulsory) Model Paper
For Session 2025-26 & Onwards

(National Curriculum 2022-2023)

(Inclusive Scheme of Studies 2024)

Time Allowed: 3 Hours | Total Marks: 100

SECTION – A

Time Allowed: 25 Minutes | Marks: 20

Note: Section – A is compulsory. All parts of this section are to be answered on this page and handed over to the Centre Superintendent. Deleting/overwriting is not allowed. *Do not use lead pencil.*

Q1. Fill the relevant bubble against each question. Each part carries one mark.

i. Al-Wajid means:
(a) The one who possesses greatness and majesty
(b) The one who attains/possesses everything
(c) The one who makes progress / causes advancement
(d) The one who grants existence

ii. The reason why the Torah is called Asfar-e-Khamsa (Pentateuch) is:
(a) Because it is a collection of five books
(b) Because it is the first formal book
(c) Because it is a written revelation
(d) Because it contains mention of miracles

iii. The means of increase in age is:
(a) Maintaining family ties (b) Generosity
(c) Fulfilling promises (d) Honesty

iv. Planning means:
(a) Consulting each other in important matters
(b) Analyzing past events
(c) Deciding a procedure for a task
(d) Predicting the future

v. The soul of all deeds is:
(a) Sincerity (b) Sacrifice (c) Patience (d) Steadfastness

vi. Against whom is the declaration of war by Allah Almighty and His Messenger (ﷺ)?
(a) The liar (b) The dishonest
(c) The deceiver (d) The usurer (one who takes interest)

vii. In which year did the Holy Prophet (ﷺ) perform the Farewell Pilgrimage (Hajjat-ul-Wida)?
(a) 8 Hijri (b) 9 Hijri (c) 10 Hijri (d) 11 Hijri

viii. The formative elements of Islamic civilization are:
(a) Islamic beliefs (b) Pillars of Islam
(c) Rights of people (d) Good morals

ix. For a person, preventing evil and wrongdoing through tongue and pen is:
(a) A requirement of faith in Allah
(b) A duty of a citizen of the Islamic state
(c) An individual responsibility with reference to Jihad
(d) A part of testimony and witness

x. A major cause of self-confidence and self-reliance is:
(a) Trustworthiness and honesty in dealings
(b) Patience and perseverance in difficulties
(c) Humility and modesty in behavior
(d) Trust and dependence on Allah Almighty

xi. Al-Muqsit means:
(a) The Most Forgiving
(b) The Creator without a model
(c) The Preventer of destruction
(d) The One who does justice and fairness

xii. The one who believes in Tawheed (Oneness of Allah) is called:
(a) Believer (Momin)
(b) Monotheist (Muwahhid)
(c) Pious (Muttaqi)
(d) Sincere (Mukhlis)

xiii. On the occasion of the Conquest of Makkah, the Holy Prophet (صلی اللہ علیہ وعلیٰ آلہ واصحابہ وسلم) announced general pardon as an example of:
(a) Patience and forbearance
(b) Maintaining family ties
(c) Selflessness and sacrifice
(d) Forgiveness and pardon

xiv. Which agreement did the Holy Prophet (صلی اللہ علیہ وعلیٰ آلہ واصحابہ وسلم) declare more beloved than red camels?
(a) Hilf al-Fuzul (The Pact of Virtue)
(b) Brotherhood of Madinah (Muakhat-e-Madinah)
(c) Charter of Madinah (Misaq-e-Madinah)
(d) Treaty of Hudaybiyyah (Sulh Hudaybiyyah)

xv. To carry out anything or any task according to its proper requirements is:
(a) Sincerity and piety
(b) Trustworthiness and honesty
(c) Patience and gratitude
(d) Selflessness and sacrifice

xvi. To which Prophet did Iblis refuse to prostrate?
(a) Hazrat Adam (علیہ السلام)
(b) Hazrat Nuh (علیہ السلام)
(c) Hazrat Ibrahim (علیہ السلام)
(d) Hazrat Isa (علیہ السلام)

xvii. According to the blessed Hadith, which moral evil consumes good deeds just as fire consumes dry wood?
(a) Arrogance
(b) Jealousy
(c) Lying
(d) Backbiting

xviii. This causes disorder in society and the national system:
(a) Negligence in prayer
(b) Avoiding Zakat
(c) Taking a false oath
(d) Negligence in obligations

xix. Before Prophethood, Hazrat Muhammad (صلی اللہ علیہ وعلیٰ آلہ واصحابہ وسلم) was called, due to his trustworthiness:
(a) Sadiq (Truthful)
(b) Qasim (Distributor)
(c) Amin (Trustworthy)
(d) Tayyib (Pure)

xx. According to the Holy Quran, prayer prevents from which thing?
(a) Backbiting and slander
(b) Indecency
(c) Lying and hypocrisy
(d) Hatred and enmity

Answers: (1) D (2) A (3) A (4) C (5) A (6) D (7) D (8) B (9) C (10) D
(11) D (12) B (13) D (14) A (15) B (16) A (17) B (18) C (19) C (20) B

Federal Board SSC-I Examination
Islamiat (Compulsory) Model Paper
For Session 2025-26 & Onwards
(National Curriculum 2022-2023)

Time Allowed: 2.35 hours

Total Marks: 80

Note: Answer the questions as per the instructions given in Section 'B', Section 'C' and Section 'D' on the E-sheet. Write your answers on the allotted/given spaces.

SECTION – B (Marks 36)

Q2. Write short answers to the following questions. Each question carries equal marks. (12×3=36)

i. What is meant by the universality of the Holy Quran? (3)
OR
Write three common teachings of all the divine books. (1+1+1)

ii. Explain the difference between Zakat and Ushr. (1.5+1.5)
OR
What is the difference between jealousy and admiration? Explain with an example. (1.5+1.5)

iii. Write three causes of the Conquest of Makkah. (1+1+1)
OR
Write any three teachings from the Sermon of the Farewell Pilgrimage (Khutbah Hajjat-ul-Wida) (1+1+1)

iv. Write the translation of one Quranic verse and one Hadith about veiling of faults. (2+1)
OR
Write any one incident of the diplomacy of Hazrat Amr bin Umayyah (رضی اللہ تعالیٰ عنہ). (3)

v. Write any three rulings about oaths in the light of the Quran and Sunnah. (1+1+1)
OR
Write three rulings about testimony in the light of the Quran and Sunnah. (1+1+1)

vi. What is meant by Jihad bin-Nafs (striving against the self)? (3)
OR
According to the Holy Quran, write the three types of neighbors. (1+1+1)

vii. Write any three attributes of Hazrat Imam Zain al-Abideen (رحمۃ اللہ علیہ). (1+1+1)
OR
Explain the prominent aspects of Hazrat Abdullah bin Amr bin al-Aas (رضی اللہ تعالیٰ عنہ) service to Hadith. (3)

viii. In the light of Islamic teachings, write any three limits and restrictions of physical exercise. (1+1+1)
OR
In the light of the Uswa-e-Nabawi (صلی اللہ علیہ وعلیٰ آلہ واصحابہ وسلم), write three examples of self-confidence and self-reliance. (1+1+1)

ix. Write two examples of future planning from the Uswa-e-Nabawi (صلی اللہ علیہ وعلیٰ آلہ واصحابہ وسلم). (1.5+1.5)
OR
Explain the connotation of the belief in the Finality of Prophethood in the light of the Quran and Sunnah. (3)

x. Describe the distinctive aspects of Hazrat Anas bin Malik (رضی اللہ تعالیٰ عنہ) as a result of the Prophetic (صلی اللہ علیہ وعلیٰ آلہ واصحابہ وسلم) training. (3)
OR
Write one example of good dealing from the blessed life of the Holy Prophet (صلی اللہ علیہ وعلیٰ آلہ واصحابہ وسلم). (3)

xi. Write three social benefits of fasting. (3)

OR
In the light of the Seerah of the Holy Prophet (ﷺ), write three benefits of generosity and selflessness. (1+1+1)

xii. Write about the spiritual services of Hazrat Abu al-Qasim al-Qushayri. (3)
OR
Write the names of three sciences in which Ibn Rushd had expertise. (1+1+1)

SECTION – C (Marks 30)

Note: Write detailed answers to the following questions. All questions carry equal marks. **(10×3=30)**

Q3. Write the effects of Tawheed (Oneness of Allah) on practical life and the harms of Shirk (polytheism). (5+5)
OR
In the light of Islamic teachings, write the importance and effects of physical exercise and mental health. (3+2+2+2)

Q4. From the blessed life of the Holy Prophet (ﷺ), write examples of different forms of generosity and selflessness (financial, physical, intellectual). (4+3+3)
OR
What is meant by backbiting and slander? What has been said in the Quran and Hadith about backbiting and slander? Also, what evils arise in society due to these vices? Write any four. (4+4+2)

Q5. Write five individual and five collective responsibilities of individuals in an Islamic state. (5+5)
OR
Describe the morals and attributes of Hazrat Abu Musa al-Ashari (رضی اللہ تعالیٰ عنہ), and also present an overview of his (RA) religious and scholarly services. (3+3+2+2)

SECTION – D (Marks 7+7=14)

Q6. Write the translation, connotation, and teachings of the following blessed Hadiths, and explain their application in our practical life. **(2+3+2)+(2+3+2)**

(i)	مَنْ أُفْتِيَ بِغَيْرِ عِلْمٍ كَانَ إِثْمُهُ عَلَى مَنْ أَفْتَاهُ وَمَنْ أَشَارَ عَلَى أَخِيهِ بِأَمْرٍ يَعْلَمُ أَنَّ الرُّشْدَ فِي غَيْرِهِ فَقَدْ خَانَهُ۔		الْحَيَاءُ لَا يَأْتِي إِلَّا بِخَيْرٍ
(ii)	إِنَّ اللهَ يَرْفَعُ بِهَذَا الْكِتَابِ أَقْوَامًا وَيَضَعُ بِهِ آخَرِينَ		مَا أَمَرْتُكُمْ بِهِ فَخُذُوهُ وَمَا نَهَيْتُكُمْ عَنْهُ فَانْتَهُوا